712 Journal of the Assatic Society of Bengal [November 1911]

New Year's Day of 1068 A H = 2 Ābān 30 Tlahī , of 1060 A H = 22 Miln 31 ,, of 1070 A H = 11 ,, 32 ,

Anmadābīd }

GEO P TAYLOR

```
New Year's Day of 981 A H = 25 Ardibihisht
                                                             18 Ilah,
                          982 \text{ A H} = 15
                                                             19
                                                                   9 1
                          983 \text{ A H} = 3
         11
                                                                   91
                     of ^{\circ}84 \text{ A H} = 22 \text{ Farwardin}
                                                                   31
                         985 \text{ A H} = 12
         2.3
                                                                   33
                          986 A H = 5 Gatha
                                                             22
         2.1
                                                                   31
                          987 \text{ A H} = 25 \text{ Isfandārmuz}
         3 |
                                                                   31
                          988 \text{ A H} = 13
                     Οť
                                                             24
         3 1
                                                    3.3
                                                                   3.9
                          989 A H = 2
                                                             25
         3 3
                                                                   37
                     of 990 \text{ A H} = 22 \text{ Bahman}
                                                             26
         3.3
                                                                   71
                          991 \text{ AH} = 11
                                                             27
         2.3
                                                                   3 5
                         992 A H = 30 DI
         7 7
                                                                   11
                         993 A H = 19
         P 3
                                                                   11
                         994 \text{ A H} = 9
                                                             30
        13
                                                                   12
                         995 \text{ A H} = 27 \text{ Adhan}
                                                             31
         "
                                                                   33
                         996 4 H = 16
                                                             32
        "
                                                                   77
                         997 \text{ A H} = 5
                     of
                                                             33
        "
                                                                   37
                         998 \text{ A H} = 25 \text{ Abán}
                                                             34
        ,,
                                                                   17
                         999 A H = 15
         "
                                                                   33
                     of 1000 A H = 4 ...
                                                             36
                                                                   12
                     of 1001 \text{ A H} = 22 \text{ Muhi}
                                                             37
         12
                                                                   11
                     of 1002 A H = 11
                                                             38
                                                                   13
                     of 1003 \text{ A H} = 1
                                                             39
         "
                                                                   35
                     of 1004 \text{ A H} = 20 \text{ Shahrewar}
                                                             40
         "
                                                                   11
                     of 1005 \text{ A H} = 8
                                                             41
        3 3
                                                                   13
                     of 1006 A H = 27 Amardad
                                                             42
        > 5
                                                                   11
                     of 1007 A H = 17
                                                             43
         "
                                                                   11
                     of 1008 A H = 7
                                                             44
         "
                                                                   1)
                     of 1000 A H \approx 26 Tir
                                                             45
         17
                                                                   13
                     of 1010 \text{ A H} = 15 ...
                                                             46
        3.3
                                                                   33
                     of 1011 AH = 5,
                                                             47
        7 3
                                                                   22
                     of 1012 A H = 24 Kh \bar{u}rd\bar{a}d
                                                             48
         17
                                                                   73
                     of 1013 A H = 13
                                                             49
         F 3
                                                                   J)
                     of 1014 A H = 1
                                                             50
        37
                                                                   12
```

Akbar died om 12 Jumādā II of 1014 AH, or 10 Abān of 50 Ilahī

Though it seems impossible to glean from the histories of the reign of Shāh Jahān I a helpful list of synchronisms, still the Ilahī date—day and month and year—corresponding to each Hijrī New Year's Day of that reign can be readily determined. One has only to bear in mind that each Ilahī year consists of 365 days, each ordinary Hijrī year of 354, and each Intercalary Hijrī year of 355. In Shāh Jahān's reign the following were the Intercalary years—

1038, 1041, 1044, 1046, 1049, 1052, 1055, 1057, 1060, 1063, 1066, and 1068

From the List of Synchronisms for Jahangu's reign we learn that

```
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[NS]

1 1 1037 A H = 27 vi 22 Ilahi
1 1 1038 A H = 27 vi 22 Ilahi + 354 days
= 27 vi 23 Ilahi - 11 days
= 16 vi 23 Ilahi of Jahāngīr,
or 16 vi 1 Ilahi of Shāh Jahān I

Hence l 1 1039 A H = 16 vi 1 Ilahi + 355 days
= 16 vi 2 Ilahi - 10 days
= 6 vi 2 Ilahi

Hence l 1 1040 A H = 6 vi 2 Ilahi

Hence l 1 1040 A H = 6 vi 2 Ilahi
= 6 vi 3 Ilahi - 11 days
= 25 v 3 Ilahi
```

Hence 1 1 1041 A H = 25 v 3 Ilahī + 354 days

 $= 14 \quad \nabla$

711

By this simple method we obtain the following results -

&c. &c, &c, &c

=25 v 4 Ilahi -11 days

4 Ilahī

```
New Year's Day of 1038 A H = 16 Shahrewar
                                                            1 Ilahi
                     of 1039 A H = 6
                                                                ,,
        37
                     of 1040 \text{ AH} = 25 \text{ Amardād}
                                                                1.7
        3 3
                     of 1041 \text{ A H} = 14
                                                                75
        37
                     of 1042 \text{ A H} = 4
                                                                3 3
        "
                     of 1043 \text{ A H} = 23 \text{ Jin}
                                                                11
        11
                     of 1044 \text{ A H} = 12
                                                                27
        3.3
                     of 1045 A H = 2
                                                                23
        "
                     of 1046 AH = 21 Khūrdād
                                                                72
        13
                     of 1047 A H = 11
                                                           10
                                                                ..
        7.7
                     of 1048 A H = 30 Ardībihight
                                                                22
        "
                     of 1049 A H = 19
                                                           12
                                                                11
        3.3
                     of 1050 AH = 9
                                                           13
                                                                ,,
        "
                     of 1051 AH = 28 Farwardin
                                                                11
        3.3
                     of 1052 A H = 17
                                                           15
                                                                3.3
        3.3
                     of 1053 \text{ A H} = 7
                                                           16
                                                                25
        11
                     of 1054 A H = 1 Gāthā
                                                                11
        37
                     of 1055 \text{ A H} = 20 \text{ Isfandārmuz}
        11
                     of 1056 \text{ A H} = 10
                                                           18
                                                                27
        33
                     of 1057 A H = 29 Bahman
                                                           19
                                                                2 1
        14
                     of 1058 A H = 19
                                                           20
                                                                27
        2 7
                     of 1059 H H = 8
                                                           21
        , ,
                                                                2.7
                     of 1060 \text{ A H} = 27 \text{ Di}
                                                           22
                                                                91
        53
                     of 1061 \text{ A H} = 17
                                                           23
                                                                11
        11
                     of 1062 A H =
                                                           24
                                                                7.3
        22
                     of 1063 A H = 25 \overline{A}dhar
                                                           25
                                                                "
        53
                     of 1064 A H = 15
                                                           26
                                                                ,,
        71
                     of 1065 A H = 4
                                                           27
        3 1
                                                                11
                     of 1066 \text{ A H} = 23 \text{ Aban}
                                                           28
                                                                3 2
        13
                     of 1067 \text{ A H} \approx 13
        17
                                                                2.2
```

TABLE II -For Ilahi Years

											_
Day of month * Gathe	Estandsernuz Bahman Di	X Adhar	₹ Ābān	Mibr	≤ Shahrewar	< Amardād	₹ Tīr	<u>E Khūrdād</u>	= Ardibihisht	- Far wardin	Day of month
30 28 27 28 21 22 21 22 21 21 21 21 21 21 21 21 21	8 36 37 8 36 37 8 38 39 30 10 40 70 11 12 42 73 14 44 74 15 46 75 16 46 75 17 48 76 17 48 76 17 48 76 17 48 76 17 48 76 18 49 76 18	102 103 104 105 107 108 109 110 111 113 114 115 116 117 118 119 120 121 122	126 127 128 130 131 131 131 131 131 131 131 131 131	156 157 158 159 169 169 169 169 169 179 179 179 180 181 183	186 187 188 189 191 192 193 194 195 197 198 199 201 202 203 204 207 208 207 208 207 208 207 213	216 217 218 210 221 222 223 224 227 228 229 230 231 232 233 235 237 239 240 241 242 242	246 247 249 251 251 251 251 251 251 251 251 251 251	276 277 278 279 281 282 283 284 286 287 288 289 291 292 293 294 296 297 298 299 291 293 293 293 293 293 293 293 293 293 293	307 308 309 311 312 314 316 317 318 319 319 321 321 321 321 321 321 321 321 321 321	336 137 338 339 340 341	3099726543221209876543
2	4 34 04 94 5 85 65 95	124	154 155	184 185	214	243 244 245	274 275	304 305	333 334 335	364 365	2

^{*} Each year of the Persian era of Yazdıjard consists of 365 days, or of 12 months, each of 10 days, followed, at the end of the twelfth month, by 5 days, called Gathas

This Table shows the interval (in days) between New Year's Day and each day of the immediately preceding Ilahi year. For example, 29 Di comes 67 days before, or 28 Mihr 158 days before, the first day of the next year.

A few examples will illustrate the process of determining the Ilahi date corresponding to New Year's Day of the Hijri year

- A 1 1 4 Ilahī = 14 xn 1017 A II (See I M C, p 357)
 by Table I, = 1 1 1017 A H + 338 days
 1 1 4 Ilahī—338 days = 1 1 1017 A H
 by Table II, 28 1 3 Ilahī = 1 1 1017 A H
 or the New Year's Day of 1017 A H fell on the 28th
 day of Farwardin of Ilahī 3
- C 1 17 Ilahī = 9 v 1031 A H (See I M C, p 357), by Table I, = 1 1 1031 A H + 126 days by Table II, 30 viii 16 Ilahī = 1 1 1031 A H

From Abu'l Fazl's list, (corrected in Cunningham's 'Book of Indian Eras,' page 225), of the Hijrī dates corresponding to the initial days of each of the Ilahī years of Akbar's reign, has been prepared the following converse list, showing the Ilahī synchronisms of all the New Year's Days from Hijrī 964 to 1015

Akbar ascended the throne on 2 Rabi' II 96J, A H The next Nauroz, or New Year's Day, fell 25 days later, or on 27 Rabi' II 963 A H, and by Akbar's order this Nauroz was held to be the first day of the Ilahi era

```
New Year's Day of 964 \text{ A H} = 30 \text{ Aban}
                                                          l Ilah,
                    of 965 A H = 19
         13
                                                              23
                    of 966 \text{ A H} = 7
         13
                                                              33
                    of 967 A H = 27 Mihr
                                                              33
         3 3
                    of 908 \text{ A H} = 16
                                                              27
         12
                    of 969 A H = 5
                                                              3 1
         3.3
                    of 970 \text{ A H} = 24 \text{ Shahrewar}
         17
                                                              33
                    of 971 A H = 13
                                                              23
         2.3
                                              3.3
                    of 972 A H = 2
         13
                                                              31
                    of 973 A H = 22 Amardād
                                                         10
                                                              33
         2.7
                                                         11
                    of 974 A H = 11
         13
                                                              11
                                                         12
                    of 975 A H = 30 Tir
                                                              11
         3 9
                    of 976 \text{ A H} = 19
                                                         13
                                                             33
         33
                    of 977 A H = 9
                                                         14
                                                              33
         13
                    of 978 A H = 27 Kh \bar{u} r d\bar{a} d
                                                         1ត
         11
                    of 979 A H = 16
                                                         16
         72
                                                              33
                    of 980 \text{ A H} = 6
                                                         17
         33
                                                              17
```

```
New Year's Day of 1020 A H = 1 Gatha
                                                       5 Ilahi
                   of 1021
                                 =20 Isfandārmuz
      13
                   of 1022
                                 =11
                                                           33
      37
                                 =28 Bahman
                   of 1023
      8.6
                                                          3.7
                   of 1024
                                 =19
                                           33
      13
                                                           12
                                                      10
                   of 1025
                                                           33
      2.3
                                                      11
                   of 1026
                                  =26 DI
                                                           9.3
      73
                                  =15,
                                                      12
                   of 1027
                                                           17
      17
                   of 1028
                                                           11
      33
                   of 1029
                                  = 23 Adhai
                                                           33
      2.5
                   of 1030
                                                           1 2
      13
                                  =30 \text{ Aban}
                   of 1031
                                                      16
                                                           17
      >>
                   of 1032
                                  = 19
                                                           2.5
                   of 1033
                                  = 10
                                                      18
                                                           12
      31
                   of 1034
                                  =29 Mihr
                                                      19
       27
                   of 1035
                                  = 18
                                                      20
                                                           13
       3
                                                      21
                   of 1036
                                                           3 2
       3.3
                   of 1037
                                  = 27 Shahrēwar
                                                           15
       "
```

Jahangir died on 28 Safar of 1037 a H, or 24 Aban of 22 Ilahi

A list of Hiji synchronisms of the Ilahi New Year's Days of Jahangir's reign is given in the "Indian Museum Catalogue," III, p 357, from which the converse list, now supplied, may be easily deduced—In making this conversion the two following Tables will be found useful for ready reference—

TABLE I -For Hyri Years

3 2 32 61 91 120 150 179 209 238 268 297 327 4 3 33 62 92 121 151 180 210 239 269 298 328 5 4 34 63 93 122 162 181 211 240 270 299 329 6 5 36 64 94 123 163 182 212 241 271 300 390 7 6 36 65 95 124 154 183 213 244 271 300 390 8 7 37 66 96 125 155 184 214 243 273 302 332 10 9 39 68 98 127 157 186 216 244 274 303 333 10 9 39 128 158 187 217 246 276 304 394 </th <th>Day of month</th> <th>- Muharram</th> <th>z Şefar</th> <th>E Rabi' I</th> <th>Rabī' II</th> <th>< Junada I</th> <th>Jumada II</th> <th>z Rajab</th> <th>Sha ben</th> <th>x Ramadan</th> <th>H Shawwall</th> <th>⊭ Dhu'l qa'da</th> <th>Dhu'l huya.</th> <th>Day of month</th>	Day of month	- Muharram	z Şefar	E Rabi' I	Rabī' II	< Junada I	Jumada II	z Rajab	Sha ben	x Ramadan	H Shawwall	⊭ Dhu'l qa'da	Dhu'l huya.	Day of month
3 2 32 61 91 120 150 179 209 238 268 297 327 4 3 33 62 92 121 151 180 210 239 269 298 328 5 4 34 63 93 122 152 181 211 240 270 299 329 6 5 36 64 94 123 153 182 212 241 271 300 390 7 6 36 66 96 124 154 183 213 241 271 300 390 8 7 37 66 96 125 156 184 214 243 273 302 332 9 8 38 67 97 126 156 185 216 244 274 303 333 10 9 39 68 98 127 157 186 216 245 276 <td< td=""><td>1 2</td><td>-</td><td></td><td></td><td></td><td></td><td></td><td> ,</td><td></td><td></td><td></td><td></td><td></td><td>1 2</td></td<>	1 2	-						,						1 2
4 3 33 62 92 121 151 180 210 239 260 298 328 5 4 34 63 93 122 152 181 211 240 270 299 329 6 5 35 64 94 123 153 182 212 241 271 300 390 7 6 36 66 96 125 155 184 214 243 273 302 332 9 8 38 67 97 126 156 185 215 244 274 303 333 10 9 39 68 98 127 157 186 216 245 275 304 994 11 11 10 40 69 99 128 158 187 217 246 276 304 994 11 11 10 10 100 129 169 188 218 247 277	3							_						3
5 4 34 63 93 122 152 181 211 240 270 290 329 6 5 35 64 94 123 153 182 212 241 271 300 330 7 6 36 65 96 125 155 184 214 243 273 302 332 9 8 38 67 97 126 156 185 216 244 274 303 333 10 9 39 68 98 127 157 186 216 244 274 304 934 1 11 10 40 69 99 128 158 187 217 246 276 304 934 1 11 10 40 69 99 128 158 187 217 246 276 305 936 1 <td></td> <td>3</td> <td>33</td> <td>62</td> <td>92</td> <td>121</td> <td>151</td> <td>180</td> <td>210</td> <td>239</td> <td>260</td> <td>298</td> <td>328</td> <td>4</td>		3	33	62	92	121	151	180	210	239	260	298	328	4
7 6 36 66 96 124 154 183 219 242 272 301 331 8 7 37 66 96 125 155 184 214 243 273 302 332 9 8 38 67 97 126 156 185 216 244 274 303 333 10 9 39 68 98 127 157 186 216 245 275 304 934 1 11 10 40 69 99 128 158 187 217 246 276 305 935 1 12 11 41 70 100 129 159 188 218 247 277 306 336 1 13 12 42 71 101 130 160 189 219 248 278 307 33	5	4	34	63	93	122	152	181	211	240		290	329	5
8 7 37 66 96 125 155 184 214 243 273 302 332 9 8 38 67 97 126 156 185 216 244 274 303 833 10 9 39 68 98 127 157 186 216 246 276 304 934 1 11 10 40 69 99 128 158 187 217 246 276 305 935 1 12 11 41 70 100 129 159 188 218 247 277 306 336 1 13 12 42 71 101 130 160 189 219 248 278 307 387 1 14 13 43 72 102 131 161 190 220 249 279 308 338 1 16 15 45 74 104 133														G
9 8 38 67 97 126 156 185 216 244 274 303 338 10 9 39 68 98 127 157 186 216 245 276 304 334 1 11 10 40 69 99 128 158 187 217 246 276 305 935 1 12 11 41 70 100 129 159 188 218 247 277 306 336 1 13 12 42 71 101 130 160 189 219 248 278 307 387 1 14 13 43 72 102 131 161 190 220 249 279 308 338 1 16 14 44 73 103 132 162 191 221 250 280 309 339 1 17 16 46 74 104														7
10 9 39 68 98 127 157 186 216 245 275 304 334 1 11 10 40 69 99 128 158 187 217 246 276 305 935 1 12 11 41 70 100 129 159 188 218 247 277 306 936 1 13 12 42 71 101 130 160 189 219 248 276 307 337 1 14 13 43 72 102 131 161 190 220 249 279 308 338 1 16 14 44 73 103 132 162 191 221 250 280 309 339 1 16 15 57 104 133 163 192 222 251 281 310 340 17 16 46 75 105 134		_												8
11 10 40 69 99 128 158 187 217 246 276 305 935 1 12 11 41 70 100 129 169 188 218 247 277 306 936 1 13 12 42 71 101 130 160 189 219 248 278 307 337 1 14 13 43 72 102 131 161 190 220 249 279 308 338 1 16 14 44 73 103 132 162 191 221 250 280 309 338 1 16 15 45 74 104 133 163 192 222 251 281 310 340 17 16 48 75 105 134 164 193 223 252 282 311 341 18 17 47 76 106 136 <td></td> <td></td> <td></td> <td>1</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td>9</td>				1										9
12 11 41 70 100 129 159 188 218 247 277 306 936 1 13 12 42 71 101 130 160 189 219 248 278 307 337 1 14 13 43 72 102 181 161 190 220 249 279 308 338 1 16 14 44 73 103 132 162 191 221 250 280 309 339 1 16 15 45 74 104 133 163 192 222 251 281 310 340 17 16 46 75 106 134 164 193 223 252 282 311 341 18 17 47 76 106 135 166 194 224 253 283 312 342 19 18 48 77 107 136 166										•				10
13 12 42 71 101 130 160 189 219 248 278 307 387 14 14 13 43 72 102 131 161 190 220 249 279 308 338 1 16 14 44 73 103 132 162 191 221 250 280 309 339 1 16 15 45 74 104 133 163 192 222 251 281 310 340 17 16 46 75 105 134 164 193 223 252 282 311 341 18 17 47 76 106 135 165 194 224 253 283 312 342 19 18 48 77 107 136 166 195 225 254 284 313 343 20 19 78 108 137 167 196 226 255 285 314 344 21 20 50 79 109 138 168 197 227														11
14 13 43 72 102 131 161 190 220 249 279 308 338 1 16 14 44 73 103 132 162 191 221 250 280 309 339 16 15 45 74 104 133 163 192 222 251 281 310 340 17 16 46 75 106 134 164 193 223 252 282 311 341 18 17 47 76 106 135 165 194 224 253 283 312 342 19 18 48 77 107 136 166 195 225 254 284 313 343 20 19 49 78 108 137 167 196 226 255 285 314 344 21 20 50 79 109 138 168 197 227 <									1	1				12 13
16 14 44 73 103 132 162 191 221 250 280 309 939 16 15 45 74 104 133 163 192 322 251 281 310 340 17 16 46 75 105 134 164 193 223 252 282 311 341 18 17 47 76 106 135 165 194 224 253 283 312 342 19 18 48 77 107 136 166 195 225 254 284 313 343 20 19 49 78 108 137 167 196 226 255 285 314 344 21 20 60 79 109 138 168 197 227 256 286 315 346 22 21 51 80 110 139 169 198 228 257				1										14
16 15 45 74 104 133 163 192 222 251 281 310 340 17 16 46 75 105 134 164 193 223 252 282 311 341 18 17 47 76 106 135 165 194 224 253 283 312 342 19 18 48 77 107 136 166 195 225 254 284 913 343 20 19 49 78 108 137 167 196 226 255 285 314 344 21 20 50 79 109 138 168 197 227 256 286 315 345 22 21 51 80 110 139 169 198 228 257 287 316 346 23 22 52 81 111 140 170 199 229 258				-						_				15
17 16 46 75 105 134 164 193 223 252 282 311 341 18 17 47 76 106 135 165 194 224 253 283 312 342 19 18 48 77 107 136 166 196 225 254 284 313 343 20 19 49 78 108 137 167 196 226 255 285 314 344 21 20 50 79 109 138 168 197 227 256 286 315 345 22 21 51 80 110 139 169 198 228 257 287 316 346 23 22 52 81 111 140 170 199 229 258 288 317 347 24 23 63 82 112 141 171 200 230 259					1 - 00	1								16
18 17 47 76 106 135 165 194 224 253 283 312 342 19 18 48 77 107 136 166 196 225 254 284 313 343 20 19 49 78 108 137 167 196 226 255 285 314 344 21 20 50 79 109 138 168 197 227 256 286 315 345 22 21 51 80 110 139 169 198 228 257 287 316 346 23 22 52 81 111 140 170 199 229 258 288 317 347 24 23 63 82 112 141 171 200 230 259 289 318 348 25 24 54 83 113 142 172 201 231 260 290 319 349 26 25 55 84 114 143 173 202 232 261 291 <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> <td>1</td> <td></td> <td></td> <td>1</td> <td>17</td>										1			1	17
19 18 48 77 107 136 166 196 226 254 284 313 343 20 19 49 78 108 137 167 196 226 255 285 314 344 21 20 50 79 109 138 168 197 227 256 286 315 346 22 21 51 80 110 139 169 198 228 257 287 316 346 23 22 52 81 111 140 170 199 229 258 288 317 347 24 23 53 82 112 141 171 200 230 259 289 318 348 25 24 54 83 113 142 172 201 231 260 290 319 349 26 25 55 84 114 143 173 202 232 261		_												18
20 19 49 78 108 137 167 196 226 255 285 314 344 21 21 20 50 79 109 138 168 197 227 256 286 315 345 345 22 21 51 80 110 139 169 198 228 257 287 316 346 23 22 52 81 111 140 170 199 229 258 288 317 347 24 23 63 82 112 141 171 200 230 259 289 318 348 25 24 54 83 113 142 172 201 231 260 290 319 349 26 25 55 84 114 143 173 202 232 261 291 320 350 27 26 56 85 115 144 174 203 233 262 292 321 351 28 27 57 86 116 145 175 204 234						1								19
22 21 51 80 110 139 169 198 228 257 287 316 346 23 22 52 81 111 140 170 199 229 258 288 317 347 24 23 53 82 112 141 171 200 230 259 289 318 348 25 24 54 83 113 142 172 201 231 260 290 319 349 26 25 65 84 114 143 173 202 232 261 291 320 350 27 26 56 85 115 144 174 203 233 262 292 321 351 28 27 57 86 116 145 175 204 234 263 293 322 352 29 28 58 87 117 146 176 205 235 264 294 323 353		19	49		108	_	167			255	285	314	344	20
23 22 52 81 111 140 170 190 229 258 288 317 347 24 23 53 82 112 141 171 200 230 269 289 318 348 25 24 54 83 113 142 172 201 231 260 290 319 349 26 25 65 84 114 143 173 202 232 261 291 320 350 27 26 56 85 115 144 174 203 233 262 292 321 351 28 27 57 86 116 145 175 204 234 263 293 322 352 29 28 58 87 117 146 176 205 235 264 294 323 353	21	20	50	79	109	138	168	197	227	256	286	315	345	21
24 23 63 82 112 141 171 200 230 269 289 318 348 25 24 54 83 113 142 172 201 231 260 290 319 349 26 25 55 84 114 143 173 202 232 261 291 320 350 27 26 56 85 115 144 174 203 233 262 292 321 351 28 27 57 86 116 145 175 204 234 263 293 322 352 29 28 58 87 117 146 176 205 235 264 294 323 353	22	21			110	139	169	198	228	257	287	316	346	22
25 24 54 83 113 142 172 201 231 260 290 319 349 26 25 55 84 114 143 173 202 232 261 291 320 350 27 26 56 85 115 144 174 203 233 262 292 321 351 28 27 57 86 116 145 175 204 234 263 293 322 352 29 28 58 87 117 146 176 205 235 264 294 323 353														23
26 25 55 84 114 143 173 202 232 261 291 320 350 27 26 56 85 115 144 174 203 233 262 292 321 351 28 27 57 86 116 145 175 204 234 263 293 322 352 29 28 58 87 117 146 176 205 235 264 294 323 353				The second second						11 11 11 11 11 11 11			0.00	24
27 26 56 85 115 144 174 203 233 262 292 321 351 28 27 57 86 116 145 175 204 234 263 293 322 352 29 28 58 87 117 146 176 205 235 264 294 323 353														25
28 27 57 86 116 145 175 204 234 263 293 322 352 29 28 58 87 117 146 176 205 235 264 294 323 353													1000	26
29 28 58 87 117 146 176 205 235 264 294 323 353					and the same of th									27
					1							4.2		28
- XII			שמ	1	117		170		235		294			29
20 20 20 20 200 200 307	80	29		29		147		206		265		324	*354	30

^{*} It is only in the Intercalary Year that Dhu'l hypa (xii) contains 30 days

This Table shows the interval (in days) between New Year's Day and each subsequent day of the Hijri year. For example, 19 Safar comes 48 days after, or 24 Shawwal 289 days after, the first day of that same year.

Description of the Duham

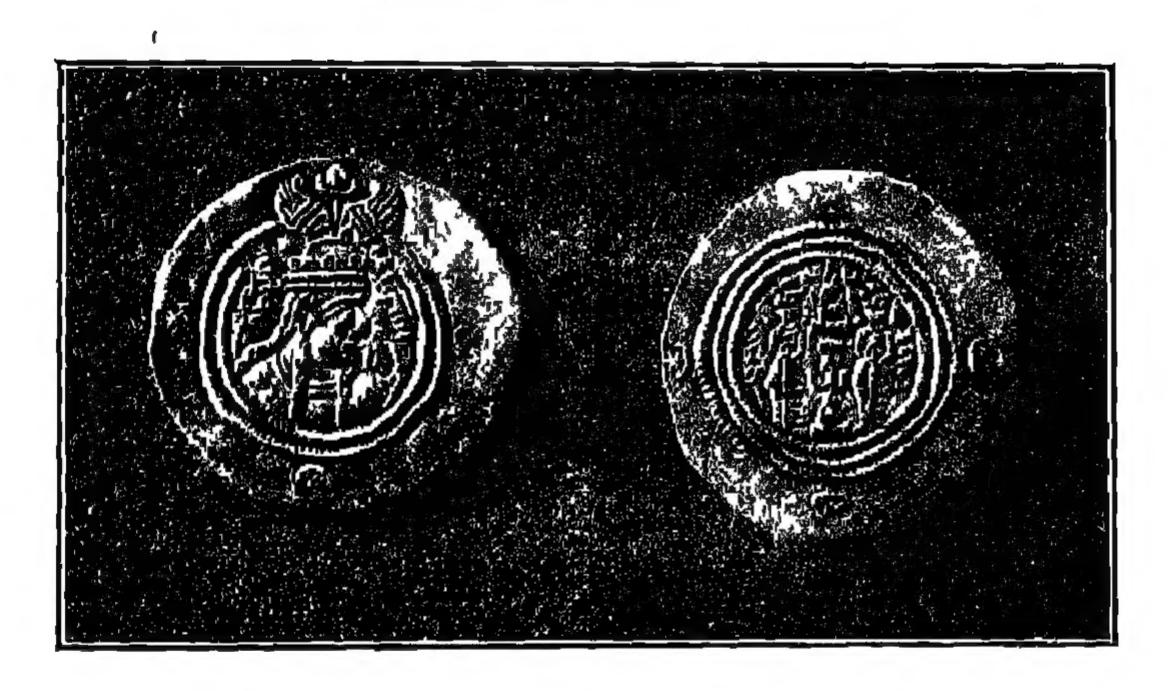
Metal Silver

Mint Rám

Date Regnal year said

Weight 61 5 grains

Diameter I 25 inch



Obverse —Bust of Queen to right within two dotted circles with a crown—similar to that of her father Khusrau II, but slightly varied—surmounted with wings. Between and above the wings a crescent bearing a small globe. Outside the circles at the extreme right and left and bottom a crescent with enclosed star. Jewels encircling the crown, and others interwoven with long curls reaching to the breasts. A necklace of two strands. Below the right wing of the crown a star, and below the left wing a crescent with a star in its bosom.

Legend —To left behind the back of bust (reading from right to left) Pahlavi characters = الرودل mcrease '

To right, in front of face, Pahlavi characters = نرزاني = Burani

Reverse —Within three dotted circles an Atish dan, Fire iscep tacle—by European writers commonly called a Fire altar – with flames ascending, and at base two steps, on either side guardian mobeds (Parsee priests), facing front, and each holding in his two hands a long sword, point downwards. To right of flames a crescent, and to left a star

Legend —To left, reading from inside, Pahlavi characters = (محدى, 'first' regnal year)

To right, reading from outside, Pahlavi characters = (1), Rám (the mint town)

For the reading اهدي compare the reverse of the coin of Khusian I (Naushirwan), given in Dorn's Collection de Monnaies Sassanides," Pl XXII, fig 1, also for the reading را) see the Reverse of another coin of that same King in Dorn Pl XXIV, fig 38

When deciphering this dirham, I was under the impression that none of Puran-dukht's coins had as yet been published but in a book-catalogue received from Paris in April last there is an entry, "Monnaics de la reine Sassanide Borán ou Pauran-dokht" by M Ed Drouin, 1893 This monograph I have not yet seen

BOMBAY 1911 FRAMJEE JAMASJEE THANAWALLA

PS—After I had completed the above article my kind friend Mr Cawasjee Eduljee Kotwall placed in my hands a copy, recently sent him from Paris, of the late M Drouin's monograph above mentioned. It contains a description of four of that Queen's dirhams of the regnal year 1 (mint not stated), and one dirham of each of the regnal years 2 and 3. Both of these latter coins are from Yezd Mint, whereas the dirham described by me issued from the Mint at Rām M Drouin held that the Queen Púrándokht (or as he preferred to read the name Borándokht) reigned from May 630 till October 631.

Ahdı, can be read as Aıokı Aıokı is preferable to Ahdı

Bombay

1911

F J TH

100 ILAHI SYNCHRONISMS OF SOME HIJRI NEW YEAR'S DAYS

The following list, giving the Ilahi date corresponding to the initial day of each Hijri year from 1015 to 1037, may prove of service in the study of the coins of Jahangir's reign

Jahāngīr ascended the throne on 20 Jumādā II of 1014 A II, or 18 Ābān of 50 Ilahī

New	Year's	Day of	1015	AH	=20	Ardībihi <u>sh</u> t	1	Ilahī
	33		1016				2	37
	11	o	1017	33	=28	Farwardın	3	7.7
	11	O	1018	33	=18	13	4	17
		of	1019		= 7		5	

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- 3 Metal, Gold
 Weight, 170 5 grns
 Size, 8 inch
 Date, (10) 77 x
 Mint, Jünagarh
- 4 Metal, Gold
 Weight, 170 grns and 169 grns
 Size, 8 inch
 Date, 1098 31 and 1114 46
 Mint, Zafarābād

Rupees of Aurangzéb are known of all the above mints, and muhars of Ahsanābād, 'Alamgīrpūr and Zafarābād were found by Mr Whitehead in the Bahāwalpūr treasury (N S XI) The legends call for no remarks

Shāh 'Ālam I

Metal, Silver
Weight, 174 grns
Size, 9 inch
Date, 1122 4
Mint, Nārnol

Obverse	Reverse
عارى	مانو <i>س</i>
بایشـــای	ميهاب
عالم نهادر	Fo
3 \	مالة حارس
I I P P asm	صــــرب
	کار دول

For a second specimen see the Catalogue of Mr C T Rodgers's Mughal Coms in the Labore Museum, p 199, No 15

Farrukhsiyai

Metal, Gold Weight, 168 grns Size, linch Date, (11) 27 5 Mint, Purbandar

This coin is no 893, pl xxii, of the British Museum Catalogue where it is doubtfully attributed to Bareli. At this period, however, برياي is never placed as on this coin but written

مرب بر and there can be little doubt that this adds another to the few coins known of Purbandar Dr G P Taylor has a rupee of Farrukhsiyar of this mint (Num Suppl No IV, 27, and Catalogue of the Indian Museum, vol 111, p lxxiii

Ahmad Shāh

Metal, Gold
Weight, 168 8 grns
Size, 8 inch
Date, 1164 4
Mint, Lähor

Rupees of this mint of Ahmad are not uncommon. For notice of the muhar see Num Suppl x1, 69

'Ālamgīr II

Metal, Gold Weight, 167 9 grns Size, 75 inch Date, 1171 5 Mint, Jaipur (Sawāi)

There is another muhar of this mint of the year 6 in the Indian Museum Catalogue, no 2183

J ALLAN, British Museum

98 A SILVER DIRHAM OF THE SASSANIAN QUEEN PURAN-DUKHT

Mr Maneckjee Rustomjee Sethna of Bombay has kindly supplied a photograph, and has also given me permission to publish a description of a rare dirham obtained by him so recently as last January (1911) in the local bazar When at his request I set to classifying his Sassanian coins, I thought at first this dirham should be attributed to Shirin, the Queen Consort of Khusrau II (Parvíz), but further examination revealed the name Búrání, written in Old Pahlaví characters then the commust be assigned to that Puran-dukht who in her own right reigned over Persia for some sixteen months of the years AD 630 and 631 Superintending, like the kings before her, the various departments of the State, she gave proof of high ability to manage imperial affairs. In the exercise of her royal powers she was not duly capable but just, and was also generous in rewarding her councillors and provincial Governors for the services they rendered

between it and the following piece, which is of the usual Bengal fabric, suggests that the dies may have been engraved at the Dehlimint, when Muhammad, amid many other tokens of his esteem for Bahādur Shah, whom he had just restored, agreed that their names should appear together on the coins

V AR 1655 size 1 Pl XVI

Obverse in square in circle as preceding coin Reverse in double square as preceding coin No trace of marginal legend on either side

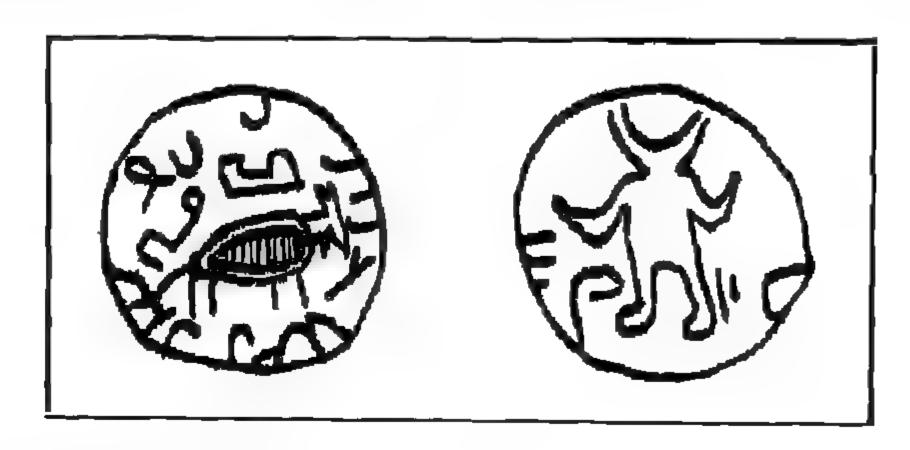
This coin bears no remaining trace of mint or date but must have been struck before 730 when Bahadur reverted to a coin age which showed his independence as the coins of that year of Chrysspur show Both the above pieces formerly belonged to General Cunningham

J ALLAN,

British Museum

97 ON AN UNPUBLISHED MEDIATIVAL COIN

The com described below came from a find made four years ago near Rūpar in the Ambāla District of the Panjāb. It appears that the actual finders persuaded an acquaintance that the find was a valuable one, and sold the original hoard to him as the result of their representation. When the purchaser discovered that the coins were in reality of debased metal, and that he could get little or nothing for them in the bāzār, he instituted a criminal case against the finders in the Court of the Subdivisional Officer, Rūpar. Some time subsequently my friend the Subdivisional Officer happened to mention the case to me, and I was able to obtain a number of the coins, which included twenty-one specimens of a type of mediaeval currency as yet to the best of my knowledge unpublished



Metal —Mixed, probably containing traces of gold Weight 190 grains Size

Vol VII, No 10] Numismatic Supplement [NS]

Obverse -Figure apparently facing

Reverse -- Representation of a quadruped standing to right,

round it inscription and symbols

This coin I think represents the last stage in degradation of the original Greek design. The obverse shows a human figure copied from the Kushān coins, which though even still more crude, resembles the figures on the copper coins ascribed by Mr Vincent Smith to the Kings of Kalinga of the fourth or fifth century after Christ—see Vol I of the Catalogue of the Coins in the Indian Museum, Calcutta, Plate XIV, 14. The reverse design is that of some animal which I cannot identify. The massive body and rope like tail point to the elephant, but this supposition is negatived by the thin neck, small head, long upstanding ears, and the equally rope like legs. The animal is strangely like what would be delineated by a modern child in its first attempts to draw

The coin is die struck. The above illustration is the result of a mutual comparison of all twenty one specimens, and is somewhat larger than the coin itself. I do not know the language of the inscription, but it is possible that the two central markings. O and are symbols or monograms

These comes were accompanied by two or three copper comes of the white Hun chiefs Toramana and Militakula of types I M Cat, Vol I, Plate XXV, 4 and 5, which fixes their probable date at approximately A D 500

DALHOUSIE

R B WHITEHEAD, ICS.

1911

98 SOME RARE MUCHAL COINS

Since the publication of the Catalogue of Coins of the Moghul Emperors, the British Museum has acquired a fair number of coins of this series, of which the following appear to be worth notice —

Amangzeb

- 1 Metal, Gold Weight, 168 2 gins Size, 85 inch Date, 1112 45 Mint, Ahsanābād
- 2 Metal, Gold.
 Weight, 109 6 grns
 Size, 8 inch
 Date, 1077 10
 Mint, 'Alamgirpür

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- Rs on the gold شبش الدندا والدين انو نصر مطفر شام السلطان (1) coin and I M No 17519
- (2) Similar, the only difference being in the form of writing the name Muzaffar, which is written in the usual form, see No 16151 I M²
- as on 1 M سبس الدنيا والدس ادو البطعر مطعر شالا السلطان (3) No 16158 ⁸

Rākhal Dās Banerji,

Indian Museum, Calcutta

SOME RABE COINS OF THE PATHAN SULTANS OF DEHLI 96

The following coins, which have been acquired by the British Museum since the publication of the Catalogue of Coins of the Sultans of Dehli, in 1885, appear to be unpublished —

Muhammad bin Sam

47 (base) wt 495 size 55 No mint, year 59 x

> Obver se إلله

A 11 A

مبحين

رسول الله

Reverse

السلطان البعطم معز الديا و الد دن ادو المطعو معید ین شام

Around between two concentric

ىي شاور نسمين olicles,

وحبس مائه

Pl XVI

There is no mint on this coin, but its Ghorid faloric shows that it was probably struck at Ghazm It is quite a new type for Muhammad bin Sam, and as the name of Ghiyasii d din al-Ghori does not appear it was probably struck in 599 A H The com was acquired in Bannū by Dr T L Pennell and presented by him to the Museum

Qutbu-d-din Mubarak II

A wt 557 size 6 square No mint or date

I H N Wright, I M Cat, Vol II, part 11, p 171. ² *Ibid*, p 172 5 Ibid , p 171

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Obverse. Reverse حليقة رب العالمين قطب الدبيا و الدس مداری شالا السلطان دن أبو البطقو السلطان

Pl XVI

This remarkable coin appears to be the third of a gold tanks which would be quite a new denomination. For the obverse legend of IMC, Vol II, p 45, No 253, and for the leverse No 263, but I am unaware of any other com which combines these legends. The coin is evidently undated, and was formerly in the collection of the late Dr Leitner

Ghiyaşu-d din Tughlag I and Nasıru-d din Ibrahim Shah, IIIGovernor of Bengal, 723-725, A H

R wt 1686 size 1 15

Pl XVI

Obverse Reverse الملطان الأعطم السلطان المعطم ناصر الدنيا و الدين ميات الديدا والدس انو المطفو انواهدم سالا الو المطفر لعلق شايا السلطان السلطان بن السلطان

both inscriptions enclosed in a double square

There is unfortunately no trace of a marginal legend on either side, but the coin may be attributed to Lakhnauti, as the fabric is distinctly that of Bengal It was most probably struck during Tughlag's visit to Bengal, when "the ruler of Lakhnautı, Sultan Nasıru d-din, came forth with great respect to pay homage to the Sultan " (Tārikh i Firoz Shāhī, Elliot Dawson III, p 234) This specimen came from the Sonpat hoard, and was purchased by the British Museum from the Panjab Archæological Survey in 1889

Muhammad III bin Tughlaq and Ghryasu-d din Bahadui, IVGovernor of Bengal (restored), 725-731 A H

→ wt 165 size 9 Sunārgāon, 728 A H

Pl XVI

Obverse and reverse legends exactly as on the silver comof the same mint and date described by Thomas in his Chronicles, p 215, no 186 This coin is of remarkably neat workmanship, closely resembling the contemporary gold coins of Muhammad III struck in Dehli The contrast in fabric

51. NUMISMATIC SUPPLEMENT No XVI

Note — The numeration of the article below is continued from p. 691 of the "Journal and Proceedings" for 1910.

95 GOLD COINS OF SHAMSU-D-DIN MUZAFFAR SHAH, OF BENGAL

In 1873 Sir E C Bayley published a drawing of a gold coin of this king. But at that time he could not read the mint and date and consequently was obliged to discuss the question of its assignation at length. These were correctly read by S L Poole in his catalogue. The same scholar also published the full name of the king correctly for the first time. Bayley's coin remained an unique specimen for a very long time, and seems to be the only gold coin of Muzaffar Shāh recorded up to date. Recently I came across two gold coins of this prince in Bengal. The first coin belongs to Bābū Debī Prasād Mārwārī, of Bhāgalpūr, and was sent to me for examination with the major part of his collection. It is almost a duplicate of Bayley's coin.—

Obverse

Reverse

In ornamental double circle, In ornamental double circle, the Kalima and ۱۹۹۸ خرانه ۱۹۹۸

In ornamented circle containing the smaller circle, the names of the four Companions الديا مطعر شان الونصر مطعر شان السلطان علد الله ملكه (و) سلطانغ

The coin was purchased by the owner at Bhāgalpūr The second coin was found in the ruins of Gaur, and is at present in the possession of Bābū Krishna Lāl Chaudhuri, Zemindār of Maldah This coin is an exact duplicate of Bābū Debi Piasād's coin, but is in a far better state of preservation

It should be noted that the name of Muzaffar Shah differs on different coins —

¹ J A S B (Old series), Vol XLII, pp 312-313
² Catalogue of Indian come in the British Museum, Muhammadan States, p 43, note

It was in this building that Bahr-ul-'Ulum was born was educated by his father. At the age of seventeen, he received from his father a sanad of competency Six months after this his father died, and, as Bahr-ul 'Ulum was unworthy to succeed him, his cousin Mulla Kamal-ud Din was installed as However, Bahr-ul-'Ulum, with the help of his pi ofessor cousin, engaged himself in acquiring knowledge. When he became proficient he took the seat of his father, which his cousin vacated. He began to deliver lectures and compose books, chiefly on philosophical subjects. Unfortunately, an event happened which forced him to quit Lucknow He wrote a controversial discourse, which created bad blood between the Shi as and Sunnis The rule of Oudh, Shuja'-ud-Dawlah, there upon ordered his expulsion, and he consequently went to Shah Jahanpun 'Abd Ullah Khan was then its Nawab He was received by the Nawab with great honour and dwelt in his city for some time But he had to quit this place also, for there arose an internal foud in the district, and 'Abd Ullah was murdered in AH 1173 (AD 1759) He next proceeded to the Rampur State where the Nawab Fay, Ullah Khan wel comed him For nearly five years he remained there, but the rush of students to him was so great that the Nawab was unable to meet their demands Bahr ul Ulum, being dissatisfied with the Nawab, left the place

At this juncture Munshi Sadr-ud-Din of Burdwan, in Bengal, wrote a letter to Bahi ul Ulum from Bohar, expressing the hope that he would honour the Madrasah in Bohar Bahr-ul 'Ulum accepted the offer and went to Bohar However, owing to the machinations of some designing persons, a rupture took place between the two, and Bahr ul-'Ulum proceeded to Madras Here he was welcomed by Nawab Wālā Jāh He passed the remainder of his life in Madras, being held in great honour and respect. In Madras he is known as Malik-ul-'Ulama, a fact little known to the people of Northern India. In Bengal and the United Provinces he is called Bahr-ul 'Ulum, a name not known to scholars in Southern India. He died on the 12th Rajab, A H. 1225, A D. 1810. Of his many writings the follow

ing may be quoted —

(1) Arkān Alba'a—A work on Muhammadan law, pub lished in Calcutta

(2) Fawa'th-ur Rahamül—A commentary on the work of

foreigners to trade in India for a fixed period. When the period expired, the traders had to return to their native countries, and their immovable property reverted to the Crown. On this principle, a French merchant came to Lucknow and there built a house-of business called Firangi Mahall. When his period expired he left, and the property was taken possession of by Government. Although this was situated in Mahalla Ohirāgh Bāgh, it is known by the name of Firangi Mahall a fact clearly shown in the Firman of Aurangreb.

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Muhibb Ullah al-Bihari, on the principles of jurisprudence, entitled Musallam-us-gubūt, lithographed, Lucknow 1878

(3) Futühāt ul-Ma'nawī Sharh ıl-Masnawı—A Persian commentary on the well-known work of Jalal-ud-Din Muham-

mad-ur-Rümi, lithographed, Lucknow 1873

(4) Hāshiya'ala Mīr Zāhid—A super commentary to Mīr Zāhid's commentary on Kutb ud Din-ir-Rāzī's treatise on logic, entitled ai-Risāla fit tasauwar wat tasdiq, lithographed, Delhi 1875

(5) Hāshiya'ala Mīr Zahid'ala Mullā Jalāl—A super commentary to Jalal ud-Din Dawwani's commentary of Sa'd-ud Din-it Taftāzāni's Tahdhib il Mantiq wa'l Kalām, a treatise on

logic, hthographed, Lucknow 1872

- (6) Hāshiya'alā Mīr Zāhid'ala Sharh-il-Mawāqif—A glossary to the super commentary of Mir Zāhid on al-Jurjānī's commentary on Azud ud Din al-Iji's treatise on scholastic theology, entitled Kitab ul Mawaqif, lithographed, Lucknow 1876
- (7) Hāshiya-alas Sadra—A super-commentary on the commentary of Muhammad bin Ibrāhim Sadr ud Din ish Shīrāzī on al-Abharī's treatise in philosophy, entitled Hidāyat ul Hikmat, hthographed, Lucknow 1846

(8) Hidayat-us-Sarf—A Persian treatise on the conjuga-

tion of the regular verb in Arabic

(9) Risāla i Tawhid—A Persian treatise on Ethics

(10) Sharh ul Figh il-Akbai — A commentary on the wellknown work al-Figh il Akbar, a treatise on scholastic theology and which is commonly ascribed to Iman Abu Hanifa (d A H 150, AD 767)

(11) Sharh-us Sullam —A commentary on Mulib Ullāh's treatise in logic, entitled Sullam-ul-'Ulum, lithographed, Delhi

1891

(12) Takmila Sharh-it-Tahrīr—Supplement to the commentary of his father on Ibn Humam's work on the principle

of jurisprudence, entitled at-Tahiir fi Usul-id-Din

(13) Tanvīr-ul Absār Sharh-ıl-Manār—A Persian commen tary on 'Abdullah bin Ahmad Nasafi's work entitled al-Manāi on the principle of jurisprudence, lithographed, Lucknow 1877

50, The Life and Works of Bahr-ul-'Ulum

By Mawlavi M Hidayat Husain, Lecturer, Presidency College

India has produced many 'Ulamās in no way inferior to Quib-ud-Dīn Shīrāzi,¹ Sa'd-ud-Dīn,² Taftāzānī, Sayyid Sharīf Jurjānī,⁶ Muhaqqiqʻ Dawwānī, etc, but few persons are even acquainted with their names, since Indian authors chiefly devoted their attention to philosophical subjects Biography found no place in their writings, hence there are no accounts of the life and doings of the eminent 'Ulamās The Islamic banner of sovereignity floated in India for six hundred years During that period many learned men flourished but Bahr-ul-Ulūm surpassed most His rea¹ name was Abu,l Avyāsh Muhammad 'Abd-ul-'Alī bin Niṣām-ud-Dīn Sahālī He was born in A H 1144 (A D 1731) at Lucknow His ancestors' native land was Hirāt, but his great grandfather came to Lucknow and settled

ın a adjoining village called Sahāl

In Sahāl there were two families of 'Ulamās, one Usmānī, who claimed their descent from 'Usman the third Khalifa, and the other Ansari, who claimed descent from Abū Ayyūb Ansarī The head of the latter was the famous Mulla Qutb-ud-Din, a spiritual leader Great enmity existed between the two families At length the Usmānis surrounded the house of Mulla Qutb-ud-Din and put him to death The Mulla had four sons, viz Mulla Muhammad Asad, Mulla Muhammad Sa'id, Mullā Nizām ud Dīn and Mullā Muhammad Riza Muhammad Asad was at that time in the Deccan with Aurangzeb Mulla Muhammad Sa'id went to the Deccan to seek justice at the hands of Aurangzeb, for the murder of his father As his elder brother was a courtier, he easily obtained admission to the presence of the Emperor and detailed what had happened Aurangzeb issued certain orders relative to the murderers of the Mulla, and despatched a firman to the Governor of Oudh to make over the Firangi Mahal to the family of the Mulla.

d During the time of the Emperor Akbar it was the practice to allow

He died AH 710, AD 1312, wide Brockelmann's Geschichte der arabischen Literatur, vol 11, p 211

He died A H 791, A D 1389, wide the same, vol 11, p 215
He died A H 816, A D 1413, wide the same, vol 11, p 216
He died A H 907, A D 1501, wide the same, vol 11, p 217

The following books have been consulted in writing the life of this learned author Journal of an-Nadwa, April and June 1907, Abjad-ul-'Ulūm, p 927, Hadā'iq-ul-Hanafiya, p 467, Asar-ul-Uwal, p 24, Ahwāl-i-'Ulamā-i-Firangi Mahal, p 64, Moufid ul-Mufti, p 135, and the Encyclopaedia of Islam, p 584

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درساله دواب قدسي العباب اوداوه دوسدان حلاب فروع دودمان ابهب فروع حاندان شوك فرامي باصرلا دولت و افعال غره باصيع حسدت و احلال گرامي بسب سمى المكان الممدوج بلسبان العدد و العرشاهراده باعدار كامكان والا بدار محمد سلطان بهادر *

ا ۱۹۸۰ رسی شساه بهادر مادر اس محمد اور محمد ملطان

ROUGH TRANSLATION OF AURANG JUB'S FIRMAN

Let Abu'l Hasan worthy of favour and countenance trust to our royal bounty and let him know that, since in accordance with our innate kindness of disposition and natural benevolence the whole of our untiring energy and all our upright intentions are engaged in promoting the public welfare and bettering the condition of all classes high and low, therefore in accordance with our holy law we have decided that the angient temples shall not be overthrown but that new ones shall not be built. In these days of our justice, information has reached our noble and most holy court that certain persons actuated by rancour and spite have harassed the Hindus resident in the town of Benares and a few other places in that neighbourhood, and also certain Brahmms, keepers of the temples, in whose charge those ancient temples are, and that they further desire to remove these Brahmins from their ancient office (and this intention of theirs causes distress to that community), therefore our Royal Command is that after the arrival of our lustrous order you should direct that in future no person shall in unlawful ways interfere or disturb the Brahmins and the other Hindus resident in those places, so that they may as before remain in their occupation and continue with peace of mind to offer up prayers for the continuance of our God given Empire that is destined to last to all time Consider this an uigent matter Dated 15th of Jumāda 's Sāmya A H 1064 (= A D 1653 or 4)

49. Note on a Shi'a Imprecation

By LIEUT-COLONEL D C PHILLOTT, FASB, Secretary,

Board of Decements

The following curse is a species of religious exercise amongst Indian and Persian Shī'as It is specially repeated on the 9th of Rabi's 'l-Awwal, the day on which 'Umar was martyred It is too a belief amongst the ignorant that if the curse be repeated a hundred times on the resary, any difficulty they are in will be removed

or

"God curse 'Umar, then Abu Bakr, then 'Umar, then 'Umar, then 'Umar, then 'Umar, then Abu Bakr and 'Usman, then 'Umar, then 'Umar, then 'Umar, then 'Umar'

When a small boy in a village school in Persia wishes to leave the room for the purposes of nature, he will hold up his httle finger and say to la'n'llah 'Umar, 'God ou se 'Umar'' (or its Persian equivalent)! If, however, he wishes to drink water he will say the salame 'llah 'ala al-Husayn' may God send his peace to Husayn' This custom has now nearly died out Instead, pish-t Usaā miravam 'I want to go and see the Master' is used (Usaā is a corruption of Ustād, a term applied to 'Umar as being the cause of all the dissensions amongst the Muslims) For the former, too, a boy lifts up his fore-finger and middle finger and says adab, for the latter he holds up his fore-finger only and says ashrab, Ar 'I drink'

The Persians show their hatred of the three Khalifahs mentioned, by writing their names on the walls of latrines or on the soles of their shoes, this custom is referred to in the "Arabian Nights" vide the story of 'Ala-Ed-Deen Abu-sh-shamat, Chap XI, Vol II, of Lane's translation

D C P

¹ Vide Haji Baba of Ispahan, Chap LIX

ghatra pujári, to whose stall bathers in the liver lesort for various religious observances, and for purchasing various appurtenances of worship. Some Guziati Bunniah women, he had complained, used to go to the place where he used to sit, and in accordance with a curious custom they followed they would frequently set up a wailing and weeping there. Mangal complained that no one would frequent his ghat to bathe if they were allowed to continue their practice of weeping there in that way. There was thus a dispute between Mangal and the Bunniahs. I asked him to show his documents, if he had any, to prove that he had his alleged right to the portion or space of the ghát that he occupied. He and his servant, one Bábu Nandan, produced several papers before me, and I found this firman among them. It has since then been

all along in his possession'

Such being the occasion when this precious deed was found, as narrated by the Khan Bahadur, I felt convinced of its authenticity, and examined the document carefully and noticed that it was a slightly yellowish piece of old paper with a piece of thin linen pasted at the back leaving bare only a small portion, 43" inches by 4" inches, containing writings and Sultan Muhammad's seal 14" inches in diameter. It is in an excellent state of preservation and the handwriting is very distinct and legible and the letters bold and large The whole is written in deep black ink, excepting a small portion at the top 3" inches by 21" inches written in red in an ornate style enclosed within some lines in the form of an oblong in the middle at the top of the first page and to the left of the seal of Aurangzeb The document measures 2 feet 10½" inches by 1 foot 5½" inches On the next page appears in smaller letters the note of despatch through Prince Sultan Muhammad Bahadur with his seal on the right This seal has some numerals looking like some dates but are not very legible

From the papers contributed by Prof Jadunath Saikar in the Journal of the Asiatic Society of Bengal, Vol II, No 5 (New Series), 1906, pp 223—267, with copies of two other firmans of Emperor Aurangzeb, in respect to certain Revenue Regulations and fiscal measures and certain rules for the guidance of Shaista Khan in connection with the Government of Bengal, it would appear that this monarch was after all not exactly what he had been represented to be, and that he was rather solicitous for ensuring peace and security to his

subjects

With a view that further researches may be made in respect to this matter by antiquarian expects, I append herewith a copy of the firman (and a translation of it in English, for which I am indebted to Shamsul Ulamah Maulvi Kamaluddin Ahmad, and Maulvi Abdul Latif)

بسم الله الرحمي الرحيم

منشور لامع المور اوردگ شالا بهادر غازی

محید اورنگ زیب شالا بهادر ماری اس صاحب قران تا ی

لاس العدادة والمرحمة الوالحسل بالنعاب شاهانة الميدوار بودلا بدائك

که چون بیفتصاء مراحم دائي و مکارم حیلي هیگی هیت والا بهت و نیامي بیت حق طوبت ما در رفاهیت حبهور اللم و انتظام احوال طبقات حوامی و عوام مصرونست و از روی شرع شریف و ملت منتف معور چینی است که دُنرهاء درس درس ایراداخت بشود و نقدها بازلا تناختاند و درس ایام معدلت انتظام مکنهٔ تصنهٔ نیارس و برخی امکنهٔ دیگر که بعض مردم از رالا عیف و بعدی بهنود مکنهٔ تصنهٔ نیارس و برخی امکنهٔ دیگر که نواحي آن واقعست و حمامهٔ برشیدان سدنهٔ آنیخال که سدایت بنخالهاء قدیم انتخاباً بها بعلق داره مراحم و معمون میشوند و میخواهند که اینائرا از سدایت آن که از مدین مدید با بها مملق است باز دارده و انتخابی باعث پریشانی و نفرههٔ حال این گرولا میگرده لهدا حکم والا صادر میشود که بعد از ورود این میشور لامع النور مقور کده که می بعد احدی بوخود نتخاب برساند با آنها بدستور ایام بیشین بنخا و معام خود بودلا بخیمت خاطر بدعاء نقاء دولت (حدا) داد اده مدت ازل بنیاد فیام نبایده درس درس با کیوه دارد * دارس با نکیده دارد * دارد * دارس با کیوه دارد * دارس با میشون داران بیاد فیام نبایده درس با میخوی درس با کیوه دارد * نباریج دا شهری دارس با کیوه دارد * نباریج دا شهری دارس با نبایده دارد * دارس با کیوه دارد * نباریج دا شهری درس با کیوه دارد * نباریج دا شهری درس با نبایده دارد * نباریج دا شهری درس با کیوه دارد * نباریج دا شهری درس با داکیه دارد * نباریج دا شهری درس با داکیده دارد * نباریج دا شهری درس با دیگره شده * دارد * نباریج دا شهری دارس با داکیده دارد * نباریج دا شهری درس با داکیده دارد * نباریج دا شهری درس با درس با دارد شد با درس با درس

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48. A Firman of Emperor Aurangzeb.

By Rajani Ranjan Sin, BL, with a translation of the Firman by Libut-Colonel D O Phillott

While at Benaies last October I happened to come across a document of a unique nature likely to be of much interest to the antiquarian and the historian alike Messrs Saced Brothers, Photographers, of Benares, gave me a photocopy of a firman in Persian which they alleged to be a true and faithful reproduction of the original, which purported to be an imperial decree addressed to one Abul Hosein by Emperor Aurangzeb and communicated through his son Sultan Muham mad Bahadoor

All historians have up to time been almost unanimous in giving to Amangzeb a character directly opposed to what appears from the above document. He has been held to be bitterly opposed to the Hindus as evidenced by his imposition of the Jiziah tax, and has further been reputed to have demobished numbers of Hindu temples at Benares, and elected the mosque over the Pancha Ganga Ghat in that city with the couple of tall minarets going by the name of Madhoji ka-deora upon the rums of the old temple of Bem Madhav which he had destroyed As it was, I confess, I could not but look upon the document in question without considerable suspicion I therefore thought it proper to keep silence till I obtained satisfactory and authentic informations regarding the existence of the ougmal On another flying visit to Benares I was enabled to get a sight of the original firman itself through the courtesy of Khan Bahadur Sheik Muhammad Tyab, City Inspector of Police, Benares

This gentleman, who sent for the document from its present owner for my inspection, gave the following history in connection with its find —

In the Munglá Gauri Muhulla of this city (Benares) lived a Brahmin named Gopi Upádhyáya who died about 15 years ago. This firman was in the custody of Gopi Upadhyáya This man had no son, but had a daughter. His daughter has a son named Mangal Pándey who also lives at Mungla Gauri now. Mangal Pandey had obtained the document from Gopi Upádhyáya along with his other papers. In April, 1905, I held an enquiry under orders of the Magistrate of Benares in the matter of a complaint by Mangal Pándey. Mangal is a ghatia Brahmin, who sits on the river-bank to ply his business as a

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derived from Lahr—a string of saliva—or in detail, that fine string of spittle which sometimes on expectoration reaches like a thread from the lips to the ground. This sounds a fantastic sort of totem, but a simple explanation is that in some mysterious way it was in the form of "a thread of saliva" that the first ancestor of this sept was born. It is of course well known that spitting is sometimes used as a charm, and we have it in

l See J A S B Folk Song and Folklore of the Gehara (Kanjara), p 437, vol vn, No 7 The following extract from Mr Crooke's "Tribes and Castes" p 71 vol 3, on the Julaha is interesting—one proverb embodies a curious piece of folklore—"The Julaha lost his way in a linesed field" Julaha bhutarile ties thet A Julaha is supposed to have taken the linesed field covered with blue flowers for a river and tried to swim it As a parallel Mr Christian (Behar Proverbs 137) quotes from Kingsley's "The Roman and The Teuton'" "A madness from God came over the Herules, when they came to a field of flax they took the blue flowers for water, and spread out their arms to swim through and were all shughtered defencelessly" He might have added that the same tale appears in No 149 of Grimu's "German Stories"

47. A Brief Bibliography of Hindu Mathematics

By G R KAYE

To those who are not already familiar with, but are interested in the literature of the subject, the following list of works dealing with the history of Hindu mathematics may be of some value. The list does not profess to be complete—indeed such a list must always be open to emendation—but it is hoped that it will be found useful

It has been somewhat difficult to draw a line of demarcation between works to be included and works that should be excluded from the list For example, it might be somewhat difficult to justify the inclusion of Montucla's 'Historie,' Alberum's 'India,' etc, while Hankel's and Cantor's great works are excluded An attempt has, however, been made to keep the list within proper bounds, and very few works not bearing directly on the subject in hand are given Naturally, the works listed vary in value, and their value to the student depends to some extent upon his point of view. To one first tackling the subject perhaps Cantor's Vorlesungen 2 is the best introduction, but the material upon which real work is to be done is contained in the original Hindu works edited by Celebrooke, Kern, Thibaut, Hoernle, Dvivedi, Rangacharya and others These studied in the light of some knowledge of the history of Western mathematics will give much interest and ample results

The list now given requires supplementing in several directions, the list of Sanskrit texts requires amplification, and a list of mathematical works, now only in manuscript, is greatly desired

It will be noticed that the original Hindu works mentioned do not go beyond the time of Bhāshara (twelfth century A D), after which period Hindu mathematical works cease to have special historical interest

1 Montucla, J. F.—Histoire des Mathématiques, dans quelles on rend compte de leur progres depuis leur origine jusqu'à nos jours, etc.

Paris, 1799-1502.

¹ Hankel Zur Geschicte der mathematik in Altertum und Mittelalter Captor M Vorlesungen über Geschichte d. r. Mathematik

There is nothing really adequate in the English language.
The Indian student is recommended to read at least Gow's Short History of Greek Mather atres. Heath's Diophantus of Alexandria, and, where possible, Woepcke's and Suter's works on Arabic mathematics.

Vol VII, No 10] The Gehara Sec of Kunchbandra Kanjars 677 [N S.]

Mungo Parks' Travels, Chapter VI, that Holy Spittle is very firmly believed in by the Christian of Abyssinia

TRIBAL TOTEMS The tribal totems of the Gehara Kanjars—quite independent of the Exogamous septs—totems in fact common to the whole section, are first and foremost—The Dog—anyone killing a dog is outcasted and not readmitted to the Bradari until he has explated his sin in the Ganges Other totems which they are barred from eating, though they may kill them, are the Horse, Ass, Snake, Tiger, Wolf, Cheel (kite), Gidh (vulture) and Parrot Every other animal or bird in the world may be, and as many as are procurable, are eaten by all Kanjars

history or reserving matter will give much interest and ample results

The list now given requires supplementing in several directions, the list of Sanskrit texts requires amplification, and a list of mathematical works, now only in manuscript, is greatly desired

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1 Montucla, J. F.—Histoire des Mathématiques, dans quelles on rend compte de leur progres depuis leur origine jusqu'à nos jours, etc.

Paris, 1799-1502.

I Gidh = a vulture The Agariyas have a sept who will not throw a stone at a vulture, and Sir Herbert Risley mentions a similar sept of Bengal Oraons. The Berryas have a sectional name—gidhmar or vulture killer. Such occupational titles of septs seem to indicate an original hunting state, and we have Dhanuk (from Dhanū—a bow). Syarmar = jackal slayer, gohhar = iguana-catcher. Sampera, the snake man Bahilia from Bahah or bahari a falcon, and dozens of other such sectional names occurring among castes who are actually classified by Mr Nesfield (Brief View of Caste ystem of the NW Provinces and Oudh by J. C. Nesfield) as allied to the Hunting State. The status of all these tribes is so low that I would rather declare them to be "Casteless tribes." allied to the Hunting State.

i Hankel Zur Geschicte der mathematik in Allertum und Mittelalter Cantor M Vorlesungen über Geschichte die Mathematik

There is nothing really adequate in the English language

The Indian student is recommended to read at least Gow's Short

History of Greek Mathe cataes Heath's Diophantus of Alexandria, and,
where possible, Woepcke's and Suter's works on Arabic mathematics

cupping " to curing corns, and in a very short while collected a book full of chits from grateful British soldiers—the British soldier it was explained to me 'always had corns' Besides the cupping operation which I have described and which when applied to corns had all the applarance of a literal extraction, my irrend learnt how to operate on ingrowing toe nails and the treatment by supping of cases of flat feet, and so on He was from his book of chits, when I knew him, a most successful practising Chiropodist among the British soldiers and sailors in Bombay

- GOH-HER Totemic, but I am afraid the Totemic value is not very great as catching the Goh or gohsamp (iguana) is pretty generally carried out by the whole Gehara section The taboo only remains as a suggestion Mr Crooke classifies the Goher as an iguana-catcher—this is probably what the orginal totemic taboo has deteriorated into
- 4 NAKPHŪLA I was for some time led astray by a Kanjai shikari who called his sept Nákphūia or nag phaná, a common vernacular name for the puckly-pear cactus, and if I hal been content not to have this confirmed by more know ledgable members of the clan, I would have put it down as a Totemic Exogamous sept with the cactus as Totem This is entirely wrong—it is an Eponymous or more correctly a nickname sept whose founder acquired a swollen nose Vide Sir Herbert Risley's "Peoples of India" for a few extravagant nicknames of founders of septs and divisions. But are these names really as absurd as they sound to us? I feel certain that the application of the term nak phhoola, which means "swollen nose," in this case has some definite relation to the very widely observed superstitions connected with nostrila Nostul Lore, as it may be termed, has a wide influence all over India One idea is that no individual in normal lisalth

I Nágphül or Nag Phal = snake fruit, probably from the resem blance of the broad prickly leaf with the flower on top to a cobra with expanded hood Di Burkill has kindly given me the following interesting note —' There are several species of Opuntia in India, their "origin is \melica and the earliest to reach India probably came in "before 17 0 There is, however, no evidence of its coming whereby to I fix the date

[&]quot;You speak of Nagphula, but I know rather the name as Nag-"phane Negphane or Negphani is the general name in Northern and "Central India, and in the mouths of the people the name is connected "with Nag-the cobra and phana, the whole meaning the cobra's hood "Nagadah is a Madras name and in Tamil Naga means a cobra the "name means enake's head Naga-mulla is said to be a Malay name " and there Naga means a dragon

[&]quot; In 17 6 the Madras Government in an order called the plant "Naga kullı or vaga dallı kullı How and when these vernacular names "became attached to Opunica I do not know I have no evidence that "they were used for another plant before Opinia became common in "India "

breathes through both nostrils simultaneously Breathing through the right nostril in licites the influence of the Sun—through the left the influence of the Moon There are millions of people in India influenced by Nostril Lore Where a Brahmin is not available for consultation the action of the nostrils is regarded as an equally good oracle. Any Kahar in the North-Western Provinces knows that he breathes through his right nostril up to twelve o'clock midday, and for the second half of the day through his left nostril, or if he is going out to plough his fields, or is starting on a journey, or is setting out to seek a situation, he consults his nostrils by applying his thumb to his left nostril, and if he finds his right nostril is the active one the omen is propitious, otherwise his adventure is doomed to failure

If the nostrils fulfil the functions of a soit of vade mecum substitute for the family Brahmin, an ancestor with a swollen nose surely comes within the scope of Nostril Lore. Crooke mentions Neta as a section of the Badi Nats—a tribe very closely alled to the Kanjar—''Neta, which they say means the ''mucus of the nose,' in which form they came out of the 'mose of their first ancestor''—here we have some more undoubted ''nostril lore'' which probably also has some bearing on the origin of the Gehara sept whose founder had a ''swollen nose''

- possibly explained by the occupation indicated Utwar or Unitwar = Unitwallah = the camel man The Kunjars appear to be the only "caste" or tribe in India with an Exogamous sept of this name I am inclined to suggest the name might be taken as an indication of some locality where the tribe was at one time in contact with camels, or were possibly occupied as camel-drivers probably in Rajputana and further North
- MARAIYA Mr Nesfield and Mr Crooke give the derivation as "worshippers of Mari" -- Mari being a corrupted form of Maharani, the supreme deity of the Kanjar and some allied tribes But I think the fact that Mararya, or Marria, is a common Urdu word for a Kutcha hut (Mákan) mad of Sirki (Saccharum Rixb) plastered over with mud, and the fact that till very recently the Kanjars never under any circumstances lived in any thing so substantial as a Márriá, indicates either that the name Máráiya is given to a particular gaing or camp because they lived in mud-pla-tered huts, different in this respect from the rest of the tribe, or that the whole tribe were given the name of Marrin, or Maraiya because of the r peculiarity in living in open air encampments and never in liuts or houses In support of my derivation of the word that living in anything like a house or Marria was for some reason 'taboo,' I have the opinions of several Kanjars who explained that the

Mr Crooke's several lists collected from various districts include Maraiya, Bhains, Sunkat, Soda, Goher, Sonra, Untwar Mr Crooke' among several other names of divisions mentions the Lohiya or 'iron-men' and the Lakarhar or 'wood men' An early note I made excludes the Baid Bhains and Sainak Soda and includes instead the Lakarhar and Lohiya I think, how ever, these two latter are merely functional or occupational divisions

Sherring says, "the Kanjars have seven clans," the Maraiya, Soda, Sunkat, Lakarliar, Bhains and Goher and Dhobans—of these he says, "the first six eat together and intermarry—and only the first four are found in Benares, the remaining three inhabit the country further west"

BHAINS Totemic, Bhains = a Buffalo This is a pure example of an Exogamous totemistic "sept bearing the name of an animal, a tiee, a plant, or some material object, natural or artificial which the members of that sept are prohibited from killing, cating, cutting, burning, carrying, using, etc '' The Geharas themselves have suggested to me, and I believe the suggestion has a strong bearing on the origin of totemism, that in the Bhains or buffalo as a totem we have an instance of totemism born of reverence Though the sept is now in clined to be totemic the name is of occupational delivation, the founder of the family was a Bhamswallah or Buffalo heid Buffalo is a fairly common divisional name among the caste less tribes Richardson in his "Account of the Bazeegais or Nuts' says, "they are subdivided into seven castes (sic), viz the Charee, Athbuyea, Bynsa, Pa-buttea, Kalkoor, Dorkinee and Gungwar, but the difference seems only in name, for they live together and intermarry as one people " 2 Bynsa is clearly recognizable as Bhams

R V Russell, in Census of India, 1901, Central Provinces, gives one of the Clan Totems of the Abirs as bhainsa and of the Halbas-Mshia = a buffalo, of the totemic clans of the Boyas of the Decean we have one called the Yenumalu = Buffaloes The Balijas (see Census of India, Madras, Part I), the chief trading caste in the Southern Presidency, have an Exogamous clan bearing the same name Yenumalu = a buffalo. The Komatis of Madras have a buffalo totemic clan = Enupa The Sansias or Sansi Kanjars have three divisions, the Karkhal, Chaidih and Mahais, Mahais = buffalo. The Beriyas also have an Exogamous sept called Bhains, thus clearly establishing a connection between the Beriyas and Kanjars as it does

¹ Crooke's Tribes and Castes see Article on Kanjais

Here we have Capt I ichardson unconsciously discovering an Endogumous tribe divided into Exogamous septs "for they live together and intermerry as one people". It was not till sixty years later that McLellan definitely discovered and explained Endogamy and Exogamy

between the Nats and Sansias and Kanjars. As an instance of the tendency now so active among Gypsy tribes, who as they gradually settle down, throw off their old gypsy habits and adopt Hindu traditions, Mr. Crooke says, "It is significant that the Bhains section (of Kanjars) of Buduan have changed their name into Baiswar, and are beginning to claim a connection with the Bais Rajputs."

2 BAID BHAINS Functional and partly Totemic, an offshoot, I believe, of the Bhains

Baid or Vaid a physician, an honorific title indicating the reputation the Kanjars like all Gypsy tribes have in the dispensing of quack medicines, simples, love philtres and so forth—the ingredients Geharas commonly use being jungle herbs, oil extracted from sand lizards and other reptiles and animals, Jackal's fat and Hyaena's whiskers. The whole clan of Geharas lay claim to the occupational description Singhiwallah, meaning 'Horn folk,' who use horns for cupping with, and they have an established practice in all the villages in the Districts. Acting on the principle of a counter irritant relieving pain they earn as much as a rupee for an operation. Only the Gehara men, and not both men and women as with the Gulgulias and others in Bengal, act as operators, the

method employed being as follows

About 13 inches of the tip of a cow's horn with a minute hole at the point, a small lump of wax, and a sacrificator or rough lancet complete the outfit The patient, we will suppose, has a pain in the cliest A small spot on the subject's chest, on or about the seat of the pain, is washed and cleaned, and rubbed hard with the finger, then with the lancet two or three scratches are made and the operator with the sings (horn tip) in his lips, point maide the mouth applies the base of the singht to the patient's skin and sucks hard for about a minute Meantime he has the wax in his mouth being worked into a proper con sistency, and when a sufficiently strong vacuum has been formed, the wax is adroitly transferred on to the pinhole on the tip of the horn Two or three taps with the finger nail to see that the suction is quite strong, and the horn is allowed to remain sticking to the patient for ten or fifteen minutes When removed a cone of coagulated blood is shown as the "poison" extracted! To show how even the Kanjar Singiwallah can adapt himself to the requirements of the West and is not above picking up some of the benefits of Angrezi rule, I would digress further and mention the case of a genuine Gehara Kanjar who was introduced to me with pride as an Angrezi bolnewallah (a speaker of English) He had somehow, as a boy, got in touch with a British Regiment in Nasirabad (Rajputana), and being an adept singiwallah he applied his "art of

¹ Crooke's Tribes and Castes, Vol III, p 138

this absorption of the casteless tribes of India into Hinduism of the fourth degree (Sudra) presents many pitfalls

The original gang system as we know enforced a rigid recognition of the custom of "marrying out," or, as it is now called, Exogamy, and these Exogamous divisions might well all have been of totemic origin—of a totemism born of reverence for some particular animal, or part of an animal, or implement or natural object, or some matter bearing a relation to some natural object, or natural function, or it may have been a totemism induced by some function, or object related to an occupation. A totemic sept is not always an Exogamous sept, the one can be entirely independent of, or it may overlap, the other

The Exogamous sept can also have a local or communal origin, and there is another class of Exogmous division namely, the Eponymous—"The ancestor," to quote Sir Herbert Risley, "who gives his name to the group, being either a Vedic saint (as with the Brahmans and the castes who imitate them) or a chief of comparatively modern date as with the Rajputs and others"."

This form of divisional ancestral appellation—the Eponym—has hitherto been the close preserve of the Higher Hindu castes. To the aspirant to Hinduism there is an obvious attraction to be able to point to an Eponymous founder rather than to an inanimate totain

Finally, we have the Titular or nickname group, which is common and nowadays perhaps the most popular, because with a little ingenuity and the help of the subsidized Brahman it is always possible to convert the most obvious and outrageous nickname into some one of the divine names from the Hindu Pantheon

One is tempted to speculate here whether the Evogamous septs which we find existing among these Gypsy like tribes—not to be too sweeping I would say—whether the social organization of all Kanjars—has been created or founded on an Exogamous base in imitation of the social customs prevailing in Hinduism, or is it not more likely that the laws of Exogamy originating with the primeval hordes and "camps" have been adopted of necessity—collaterally with the expansion of Hinduism and the development of the caste system

The whole question of Totemism and Exogamy is dealt with exhaustively by Professor J G Frazer in his monumental work "Totemism and Exogamy," and the subject in its relation to Indian tilbes and castes has been thoroughly studied and explained by both Mr W Crooke and Sir Herbert Risley 8

¹ H H Risley, Peoples of India p 15

² Crooke's Tribes and Castes of the N W Provinces of India

⁸ Sir Herbert Risley, "The Peoples of India"

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The simple rule of Exogamy that the bride must be selected from an encampment different from that of the bridgegroom! is observed by the Sansias, Haburas, and other Gypsy tribes allied to the Kanjars, and I have no doubt this practice was prevalent among the Kunchbandia Kanjars when they still pursued a true nomacic life. As we know them to day, although they are more and more inclined to become settled, the Kanjars remain divided up into several Exogamous septs in which are discernible the remnants of the camp system, and this is Exo-

gamy in its most primitive form

The Gehara Endogamous section of Kanjars is subdivided into ten Exogamous septs Of these, I place eight as true, and two as 'spurious' I believe two septs are latter-day inventions created to cover up some breach of the Evogamic law their names would suggest this. It may be, the eight septs were found to be short of either men or women, and the creation of a new Exogamous sept became an absolute necessity to maintain the Endogamic value of the whole section further justification in fixing the number of true Exogamous septs of the Gehara at eight, in that the two I term 'spurious' were not known to all the members of the tribe, while every adult man, and even boys, knew the eight pukka gót Mr Nesfield in his Account of the Kanjars 1 says, they "profess to have seven clans, of whom five are well established, and four can be explained by their crafts," but Mr Nesheld did not apparently appreciate that these seven "clans," as he calls them, were "Exogamous septs!" Mr Crooke considers the enumeration given to him "by an Aligarh correspondent," who ascribes nine sections to the Kunchbandia Kanjara, as "the most accurate and complete ''a

The ten Exogamous septs of the Geharas discovered to

me are—

- Bhains
- 2 Rand Bhanns
- 3 Goh-her or Garloth
- 4 Nakphūla
- 5 Uniwar
- 6 Maránya.
- 7 Sunkat
- 8 Sohnrá
- 9 Sarnak Sohdá
- 10 Rái i Sohdá

Of the above the two doubtful septs are the Bard Bharns and Sarnak Sohda Nesfield's list of "clans" includes the Maraiya, Bhains, Sunkat, Gohar (Goh-her) an I Soda (or Sohda)

Bee History of Human Marriage —Westermarck

² Calcutta Heview LXXVII, 364 aqq

S Crooke's Tribes and Castes, vol III, p 137

46 Exogamous Septs of the Gehara Section of Kunchbandia Kanjars.

By W KIRKPATRIOK

"If we are to understand the rise and lustory of Totemism and Exogamy, we must clearly apprehend that totemism existed in all its essential features before exogamy was "thought of, in other words, that exogamy was an innovation imposed on communities who were already divided into "totemic classes

"The totemic claim is a totally different social organism from the exogamous class, and we have good grounds for "thinking that it is far older"

J G FRAZER,

Totemssm and Evogamy, vol 1v, p 75

The Geharas are an Endogamous section of the tribes of a Gypsy character scattered over India, and known under the generic name of Kanjar! While it is conceivable that the Geharas, like most other hitherto casteless peoples in India, will receive into their camp members—particularly women—of allied tribe—, the inclination is towards a strict observance of the Endogamic practice. This marrying within the clan is inculcated in one of their socio-religious songs. "Gehári Karsi tho não chalsi, Kájii Karsi tho não ná chalsi," "Marry a Gehari and your (our) name will continue, mairy an outsider and your (our) name will disappear."

While Endogamous, as a section or clan the Geharas are divided up into a number of Exogamous septs, a me of totemic and others of functional origin. I will not attempt to definitely fix on the exact origin of each sept, but it is abundantly clear that whatever may have been the structure of the original primeval clan or camp, and whatever its original Exogamous or Endogamous divisions, the process of splitting up into Endogamous sections and Exogamous sub-sections has taken on a new lease of activity under Brahmanical influence. To the field worker in Sociological Ethnology who would determine the origin of the various descriptive names of the sub-sections and septs of these so-called Dravidian and Gypsy-like tribes,

See JASB, vol vii, No 7, Folk Song and Folk-lore of the Gehere Appears

I See JASB, vol vn, No 6, Past Poli or Argot of Kunchbandiya Kanjars

وله ــــ ۲۸۹

هر عهد کد با حدای ستسده هده از درسدی حرص شکسد هدد

دیبا طلبان رحرص مستند هدید صوسی کُش و دوون پرسنده هدید

وله ـــ ۲۸۷

عاليم بود او نه رعيسون عساري بهسري حاري بطسورهاي طاري و الدر همه طور هاي بهــر حاري سرنست حقیقــه العقابق ساري

وله ـــ ۳۸۸

تحقیق معانی ر معارات محسوی بیرمع قیسود و اعتمارات محسوی حواهي بابي ر ملت حهسل شعسا قلاري نشاط از إشارات معسوى

حواهي که نري تحال وي يا هده پي می وی بود الدروی و وی درمی وی

هسدي که ظهور مي کند در هده شي رو در سرمی حدات را بین که جسان

ور حانه سيدسي هيگسي وسواسي کس نشناسد ترا توکس نشناسی

گرشهرد شوي بشهر العاسي نه ران ندود که همچو حصر و الهاس

معشوقهٔ صد هرار کس را چه کدی

دنداء دني پر هوس را چه كدي الودلة هرناكس و كس را چه كدي آن بارطانت کی کے بورا باشد و بس

هر چيسل که در حستي آلي آلي

گر در طلسب گوهسر کاني کاني کاني کررسدن بدوی وصل حاني حاني العصة حديث مطلق ار من بشدسو

و آنرا نسـار و طاعت آناه کنــي نه رال ندود که حاطری شاد کنی حواهي چر حليل كعدة سياد كدي روری دو هزار سدده اراد کسی Vol VII, No 10] Rubā'īyāt of Abu Sa īd ibn Abu'l Khayr 667

ای در هم چرگان دو سرها شده گوی بدون ده ر مومان لو دل دکسر موی ظاهر که ددست ماست انوا شستسم باطن که ندست توست انوا تو بشوی

يا دا عم من صيسر بهسم دادستي

مم حبان نصیب چرے حم بایستي يا مايةً عم چو عبــر كم نانسةــي نا عبـر نائدارة عــم نانسدـي

وله ـــ ۲۹۹

استسم کوسر اصداد درگه دو دکشای دری که مس ندارم حدری

اوصای تو در صعبات شان متواری در صب مطساهر ار تقیده ماري

ای دات نو در معات اعیال ساری وصف نوچودان مطلق است امابیست

درآن حهان را هده ليكسوييني حود آديد شو دا همگسي او نيدي

اى دل اگر آن عارمي دلحو بيسي در آلیده کم بگر که حود لیل بشوي

مروسے چلیس متسام کاسد ناکی ماسد باشد حيسال ماسد باكي

وصادي حود سر عسم حاسد دا كي تو معددومي عدسال هسدي ال دو

يك سحدة شايستة لائق بكدي ما تری حود و حمله حلائق نکلی

تا بری علائست و عوائست بکسی حف ا كا ردام النا وعرال الرهي

در شان دگر حلـــولا کدــــد در آدي هستی که عیال نیست دوان در شانی گر مایدت از کسلام حسق مرهادي اس بكدي بحسو ركلٌ بومٍ مي شآن

وله ـــ ۳۷۰

هان باران هویها حوالبودان هر مردی کنی و نگاهسداری سر کو گرتیر حهاس رسد که بشگاهسد سو باید که ریکسدگر نگسودانی رو

وله ــــ ۲۷۱

مشق است که شیر در ربون ادد ارو از هرچه گمان دري فرون آدد ارو كه دشيدي كند كه مهر افراند كه دوستي كه نوي حون آند ارو

وله ـــ ۳۷۲

دورم اگر او معسادت حسدمت تو بیوسته دلست الدسهٔ طاعست لو ار گرمی افتان هدرم چه عمست دارم چو پسالا سایسهٔ دولت تو

ای نالهٔ پیسر حانفسالا از عم نو وی گرنهٔ طفسل بیگلسالا از عم لو افغان و حروش صعد گاه از عم تو الا از عسم نو هزار آلا از عسم دو

حود آمددا ددندن صدورت نو

ای آدیده را داده حسلا صورت تو سک آدیده کس لدید بی صورت نو نی لی که راطف در منه انید نها

بیدل کدست و و دس مر آرد عم نو

ادرنست که حول دندلا بارد عسم نو رهرست که نوباق ندارد عسم نو در هر نفسی ه**رار محد**ے ردلا را

درد دل مسس دواش مسداني نو سور دل من سزالي ميسداني نو م مرق گده پردهٔ عصیان در پیش دمهان چه کدم که داش میدانی دو

در حال شکسسگان جه فرمائی بو

من مي شعبوم که مي بحشائي ٿو۔ هر جا که شکسانه ايست التحالي دو ما حدله شکسد_گان درگالا توبدهم Vol VII, No 10] Rubā'iyāt of Abu Sa'id sbn Abu'l Khayr 665 [N S]

ولد ـــ ۲۷۸

ای سلای سلای سسترا بهاران از تو وی سرحی روی گلعدداران از دو او دری دری گلعداران از تو و ساران از تو و ساران از تو

ولد ـــ ۲۷۹

ای پیر و حوان دهر شاد ار عم لو مارغ دل هدیپکس مداد از عم دو مسکیس من در ادن عالم حاک سر گردانسم چو گرد داد ار عم دو

وله ــــ ۳۸۰

هعران بورا چو گرم شد هسسگامد بر آتش من قطسرلا منان از حامد من رودم و مرع روح من پیش توماند با همچسو کنوتر از بو آزد نامسد

وله ـــ ۱۳۸۱

بحریست له کاهنسته نه افزایده افزایده امسواح مراو رونسده و آندسده مالم چو منازن از هنین امواح است کنود دو ومان بلکه دو آن پاینده

وله ـــ ۳۸۲

دارم صبی چهرو در ادروحته با حور و حف و ستم آموحده ار ماشق دیگری و من عاشق او پروانه صفت سوحته سوحده

وله ـــ ۳۸۳

در گفتن دکر حق زبان از همسد بد طاعت کد بشب کنی دیان از همد بد حواهی ریل صدراط آسان گذری بان دلا دههاندان که بان از همد بد

وله ـــ عمم

چشمیسم که سرشک لاله گون آورده و ر هر مواد فطولاهای حون آوردلا دی دی دنطارلا ات دل حون شده ام از روزن سیست سر دسرون آوردلا

m v a -- v

اینک سر کوی دوست اینک سر رالا گر نو نووی روسدگانوا چه گداله حامد چه کی کنود و نیلی و سیالا دل صاف کن و قدا همین پرش و کلالا

وله ___ عومس

در درگه ما دوستسیء سک دله کل مرچیر که مدر ماسب آنوا بله کل

سک صدیے باحسان بیا بر در ما گرکار در بر باید آنگیه گلید کن

ولد ـــ ددم

نافسوس نکعدسه در درنگ آوردن سوال - سلوال بورا بهدگ آوردن

ار سادی سوری شیسیم رنگ آوردن اسسلام بحسالت فسنرنگ آوردن

گر رس سرم کند کھ گوید کے مگے۔۔

مرساه ردست ملک پیسروس کاددر برمی تا بوبهشت و دیم کهُس دا ادن همه لیز شکــر می داده کرد

راں محر مدید عیر موج اهل حہان برطاهرِ بحر و بحر در موے بہان محرسب وحود حال دران موح ردان ار ناطی بحر موے میں گشت میاں

کر حور و ح^{ها}ی او حگردارم حون ما حود علک از پرده چه آزد سرون مرباد ر دست طلب کا کندسته گون روزی بہــزار مــم شد می آرم

هرلحطه مدوش چهره چون عشوهاگران در پرده عیان باشم و بی پردلا نهان

ما گلر ے حوس گعنمای عدید دهان ود حددلا که من بعکس حوبان حهان

ر اندارلا گدشت محس سانی می معلسوم شود مكسر بويشاني من رد شعلــه بدل ایش پنهالی من معدورم اگر سعس پرسان اسان

چوں آب حیات در سیاهی پنہاں شد محسر ز اندرهی ماهي پدهان

سكر بعهال سر الهسي يدهال پيدا آمسد ربحر ماهي اهسوالا Vol VII, No 10] Rubā'iyāt of Abu Sa'id ibn Abu'l Khayr 663 [NS]

وله ـــ ۳۹۲

گر بار زواسده عالسه و عالميسان با ربية احسال حق ١٩١٥ عيسان

چون حق بدواصدل شدون گشت عدان مشهود شد این عالم در سود و ردان

وله ـــ ۳۹۳

عاشق گوید کے دار دبرندے من من دادم ودل کے چیست در سیدا من

* صوفي گوند که دلق بشیند_هٔ ص ملطان گوید که نعد گنجید_هٔ ص

ای درهبد شآن دان دو پاک از همدشس نه در حق نو کُنف دوان گفت نه آس ار روی معمل همه عیسرند صعسات با دات تو ور روی تعقق همه عیس

بدگر که ملک چه مي کند با دگران

دندا گذران معسب دنیا گذران می بر پدران ماند و ای بر پسران با بدّـــواني مهـــر بطامت گــدران

ور بحتے فولاد شود روي رمين مندانكه جنيدست وجنين است وجنين

گرسفف سپهر گردد آديد که چين ار روری دو کم نشود دان بیقیسی

وله ـــ ۲۹۷

ور دامن مقسر دست كوتالا مكس در چالا نشس و طلب حالا مکسی

دروسی کی و قصد در شالا مکی الدر دهس نار شو و مال محسوی

چوں بردلا برابند نه نوداني و له ص

اسرار ازل را ده تو دادي و ده مسس وس حرف معماً ده تو حرائي و ده مس هست ارپس پردلا گلتگوی می و نو

معلا المدلا در دلم حهال الرعم تو ای آمند کار س دهسان ار عم تو حاک همه دشب حاوران از صبم لو هان ای دل و دندلا با بسر برنکتم

^{*} This Quatrain is the same as Quatrain No 352 supia, the first line of the one being the second line of the other. It has been inserted twice through inadvertance

وله ـــ ۱۳۸۸

ور سادة شسوق بيخدسر مي اسم من ليستر سوي دو سر مي آلم

ما ماد لو ما ديــدا مر مي اســم اللّم فراف جون سر اصدده است

ور در حصرم نوئي اليس حصرم

گر در سهـــرم نوئي رديـــق سعرم هرها که نشید...م و بهر حا گدورم حز آو نسود هیدم مراد دگدرم

وله ـــ ۱۳۴۰

در دائرة وحسود سلطسان مايدسم س حام حهاندـان علقان مانيم در حصرت دادشالا دوران ماديسم منظور حلائق است اس سيدله ما

کر دگھت آن مشام حان بابت شہیم مشکیس رقمش معطر از حکی کریم دي ناره کلی ر گلش آورد سد_م نینی علظم کے صفحة بود ار سبم

وله ـــ ۲۹۳

نی بیر ر بعصیــر اصل مي ترسـم ار سابعے دور ارل می برسے م له از سسرکار با حلل مي برسيم درسم کے گناہ بیست امرزش هست

تا بدهش بو ای نگار بیشانلدم حورشيد توئى مدريا ص ماسدم چوں آل شدلا ام کھ دید بدوابدےم چون درلا محورشد ــ د همی بیودد

با در گسدری هم بالاست بیدسم ناهبات بضويسم ويصامات يتسم ایں بعث بدارم کے بکامت بیدےم وصل نو بهسسم گوند دسدهم باید

سی لعسل بو آرزدی کوئر بکسم كافر ناهم كه بي لولب بو بكدم ليجشم لوياد لركس لويكلم گر حصر سی دودهد آب حیات Vol VII, No 10] Rubā'iyāt of Abu Sa'id ibn Abu'l Khayr 661 [NS]

ما قللهٔ طاعت آن دو رو مدداندسم انمان سر رلف مشکدسو مدالیسم با این همه دلدار نبا نیکسو نهست ما طالع مونش را نکسو میدالیسم

وله ـــ ۱۳۴۷

و ر صودن و رستن نوگی مقصودم تو دسرری که ص بوقت میان گرس گویم ر من تولی مقه سودم

ر امیزش حال و دل قوئي مقصودم

وله ـــ ۱۹۳۸

الدسسة حال براي حابال بكسم

بیدرد نو اندنشک درمان نکسم نی رلف نو آزروی اندسان نکدهم حابا بو اگر حان طلعي حوا*تي ب*اشد

گر حالب بکار است بگاه دار ریان سر برگ درجت است ریان ناد کران

حان استو ريان است ريان دسين حان شيرين سحدي بكفت شاء سحدان

دارد سربان در هده اعدان حهان بر قولِ معولِ عدب گشت است عیاں

هستي بصعالی که در او بود بهاك هروصف ر میدی کسته بود قال آن

گریاں چشمی و اشک حیصون حیصون هرشعله رکولا فاف افزون افزون شوردده دلی و مصده گردوس گردون کامید الدی و شعله حرص حرص

صوبي گودد که دلق پشيندسهٔ مس من دالم و دل که چیست در سیدهٔ من

سلطان گوند که نقد گدهیده من عاشق گوبد کست داع دبرنست من

دىدار دو بيعج ال دىدن الله وان سر چشنگ آفدسات ديدن بقسوان

رحسار تر بی لقــاب دیدن نیــوان ما دام کست در کیسال اسراف بود

نا حان گشند حبال وحد مطلق دل در سطسون دور او مستهلک حان در قلدان شوق او مستعسری

کی باشد کی لیاس ہستی شدہ شق

وله ـــ ۱۲۳

ستر هيهمحساست ربالين فيهمشق اِلَا لَلَهُ وَلَي وَ چِددن همـــه عشق

مارا شدد است رسم و آلیس هده عشق وں ہے۔ یا۔ سیجان اللہ رحی و چندن مید حس

ولد ـــ عام

ر آلودگي بيسار با مشيي حاي گرما و تو درمیان نداشیسیم چه باک دامان عسای عشق یاک آمد پاک چوں حلولاکند نطارگي حمله حود است

چون دادهٔ اشک عاشعان در مع و سال چوں صررت حال می سدی صررت حال

دديود چو حس دوست ار پرده حمال

ای تو چکاسم حلوا سرو و سلالل ما روی دو هست انجه میدارد گل

در باع کعها روم که بالد بلکهل باقد لوهست انجه ميدارد سرو

هميجسون مع چاردلا رسيدي دكمال در چارده سالگي بيابي صد سال ای چارده ساله مه که در حس و حیال يارب نوسه بعسد ب

از عهد دو کیس حیزد و از مهر تو دَل پرولوله و مدان نهي همچـــو دُهل ای عہد دو عہدد دوستان سریال ای نکشده همچو شیع و نک رورد چوگل

سرمد رکب آزرو صوار آسد دل ور عشق ساشد سجه کار آند دل گرا مسم عشی سازگار آسد دل گر دل ندود کجا وطن سازد مشــق Vol VII, No 10] Rubā'iyāt of Abu Sa'id ibn Abu'l Khayr 659 [NS]

وله ـــ -۳۳

دل را نعسراع آرمودن مشكسل تودن مشکیل با تو نبودن میشکیا

با حود در وصل بر گشودن مشکــــال مشکل حالی و طوف مشکل جالی

ولھ ۔۔۔ اسم

هر نعت که از قدیل حیراست و کبال ماشد و نعدوری باک متعدال هروصف که در حداب (۲) شراست و ودال دارد مقصدور قابلیدان مهال

وله ـــ ۲۲۳

میدان بیعین که معص حیراست اندل یس شر همه صفیصلی عیر است اندل

هرها که وحود کردلا سیر است ای دل هر شرر عدم بود عدم عیان وجود

وله __ الاس

لطف دو امید است که گیرد دسد...م ماحر در ارس محدوالا اكدون هسدم گر من گنه روی رمین کردستـم گفتی که نرور محسر دسدت گیسرم

سردل رفسه شوق دو دارم صرفوم ار دولت دىدار تو گشتهم معدروم

لا بردی ارس دیار نشریف سدوم ادل عصمه صرا کُشت که هنگام وداع

لاليم قردون وكس (اله) درس سر صحوم عالم در حق حق اسب و حق در عالم

سرلوج مسدم لوائح سور قسدم حق را مشمــر هدا ر مالم ردراک

مر لعطم ز محران بلب امد جانم كر سيل سرشك حود كدر للسوالم

رالدم که مرس صحدت و افعسانم محسروم رحاك آستانت رانسم

در هر کاری حسون حگسر پالودم دست از همه بار داشدهم آسودم عمرى به وس ماد هوا پيد ودم در هرچه ددم دست رعم فرسودم

وله ـــ ۲۰۹

ای در ظلب تو عالمی سر شر و شور سود سود کی دو درویش و لوانگر هده مور ای دا همه در حدیث و گوش همه کر وی دا همه در حصور و چشم همه کور

وله ـــ ۲۰۷

دافسوس نواز گر ر مس دارد عسار ستاده نشین اگر رمس کرده کُدسار من ایسور مم هردو الداحقه ام تسدیم در آنش اکش الدر رتار

وله ـــ ۲۰۸

دا يسار موافق الشسائي حوشسر ورهيده ديودا حددائي حوشتر چون ملطنت رمانه نگذاشگنی است پیدوند نماسک بینسوانی حوشنس

ولعسته و دل مسكار و مركان حورس وقبم بريار آن من مهر انكيس ص حلی نکرده گرم گردوں سٹیدر رد بالگ که هاں چند نشینی برحیر

وله ـــ • ۳۱

شاها زدمای مسرد آگاه متسرس و رسور دل و آن سعسرگاه مترس سر لشكر و سرسيالا حود عرف مشو از المسدن سيسل بداگاه بقرس

حابرا بدو اشتياق چندانکه ميرس در سر ردم ار فراق چندانکه میرس

ای شرق نو در مداق جددان که میرس ان دست که داشتم ددامان وصال

حاصل زبهار مسرمارا مم وس دا لاله نداع سر نگون ساحت حرس

نو روز شده و حهان نر آوردلا نفس ر قادلسهٔ بهسار نامست آوار

وله ـــ ۱۳۳

سگانه ر حوبش و آشدای هده باش دست همه گیر و حاک پای همه باش شاهي طلعي برو گداي هيده داش حواهی که نوا چو داح بر سر دارند

Vol VII, No 10] Rubā'iyāt of Abu Sa'id ıbn Abu'l Khayr 657 [N S]

وله ـــ ۱۴ ۲

چون شب برسد ر صبح حدران میداش چون شام شود ر اشک ردزان مداش اور سرد درانک مداش و ر هرچه حالف او گردران میداش اور درانک میداش او گردران میداش

وله ــ ۱۵

نا در دُزیی بهسرحه داری انس هرگر نشود حقیقت حال دو حوال ما در دُزیی بهسرحه داری انسش کاندر نک دل دو دوستی ناید حوال

وله ـــ ۱۱۹

در میددان با سپدر و ترکش داش سر هنج دحود مکش بها سرکش باش گو حوالا رماله که و حوالا کش باش بوشان بری و درمداده حوش داش

وله ـــ ۱۷ ۳

چون دان نوم آهي (٢) بوداي ما حبول الله الله الله الله عبول معود باش حبول معون الله مثلي شدو مكس روى ارش مدي الله الله الله القدس

711 - dy

پیوسله مرا ز حالق حسم و عرص حقّاً که همین دود و همین است عرص کان حسم لطیب را محلونگر سار دارغ بیده همیشه راسیب و صرص

وله ـــ ۱۹۳

ای در سر حرف اس و آل دار دلا حط بدار دوئی دلیل بعد است بعط در حیل کاددان می سهر و علیط یک شع صعب دان و یک دات عفظ

وله ـــ ۳۲۰

گشدسي براتوی بر مواقف فانسع شد قصد مقاصدده ر مقصد مانع م مرکز بشود لا بکس کشف صعصت انواز حقیقست از مطالع طالع

ولاه ـــ ۱۳۲۱

بر مود دلم بواحث بک رصومهٔ عشق ران زمزمه ام ر پای با سرهده عشق مشق حقی کداری با سرهده عشق حقی کداری بک دمهٔ عشق حقی کداری بک دمهٔ عشق

وله ـــ ۲۹۰

در سلسلهٔ مشق تو حان حواهم داد در عشق تو برک حابهان حواهم داد روزی که تورا به بینم ای میدر عزیز آن روز بعین بدان که حان حواهم داد

اسرار وحود حام و دا پیخلسه سادد وان گوهر سن شویف ناسفده سادد هر کس ندلیل عقل چیزی گفتدسد کان نکده که اصل بود دا گفده سادد

ولع ـــ ۲۹۲

آن رشته که در لعل لنت سوده سُود و ر دوش دهان اشک آلوده شدود حواهم که بدین سیدهٔ چاکم دوري شاید که ر عبهای دو آسوده شود

وله ـــ ه ۲۹۵

آسرور که سده آوردی بوهود میداستی که بده چون حواهد بود بارب نو گنام بنده بر برسده مگیر کیس بده همین کند که تقدیر بو بود

ولھ ــــ ۲۹۲

گرعدل کنی شر حہانت حواللہ در طلم کنی سگ عوالت حواللہ در عدل کو اللہ عواللہ کو اللہ عواللہ کو اللہ عواللہ در عدل اللہ عواللہ عواللہ عواللہ عواللہ عواللہ در عدل اللہ عواللہ عدل اللہ عواللہ عدل اللہ عدل اللہ عدل اللہ عواللہ عدل اللہ عدل عدل اللہ عدل ال

وله --- ۲۹۷

گر دشیسی مردان بینیل برق شود هم برق صفت بعویشتی عرق شود گر دشیسی بینیسل برق شود گر دشی بینیست و سی عرق شود گر سی بینیست و سی عرق شود

Vol. VII, No 10] Rubā'iyāt of Abu Sa'id ibn Abu'l Khayr 655 [NS]

ولم __ ۲۹۸

آنها که ر معدسود حدر نافنه اند او حیلیهٔ کاکتاب سر نافنده اند دربورد همي كلاسده صردان و بطسير صودان همة او قرب بطر باعدسه اند

وله ـــ ۲۹۹

ار درگه نفش کود و هامون بسدد ترکدت سهی قدان مورون بستدد پا بندانه بربنجیا معنون من بردم معنون سندن بهای معنون سند.

وك __ وك

با صود بلیے مشیق بی سر نشود اندر را مشق و ماشعی سر (؟) نشود هم نار طلب كني وهم سر حواهي کري حسواهي ولي ميسر لشود

گر دور فتسادم از وصالت نغسرور دارد دلم ار باد توصد بو ع حصور حاصیت سانهٔ در دارم که صدام نودنک نو ام اگرچه مي اندسم دور

حورشید چو بر فلک رند رایب دور در پردو آن حيوي شود دندلا و دور فالتأظر بعطسه من فيسر قصور و الدم که کده د رپردهٔ الرطهـور

ای مصل تو دسدگیر می دستم گدر سير اصدة ام رحوبشس دستم كيسر ای نوند دلا و نوند مکن دسنه گیر لا چلد کسم لوده و دا کی شکسم

در رشد که حان حود کشم گوهر وار هر در که ر بحد اشکم امعد تکسار نعدي كا ندي زنم نفس حر نشدسار گیرم مکفش چو سعده در مرقت یار

گر نفس دورا راحب حان است محور هر لقية كه برحوان موالست معور گر دهس بورا عسل بهساند بیشه آن څون دل بيره ريانست محصور

وله — ۱۷۴

ادواع عطا گرچه حدا مي بعشد هر اسم عطده حدا مي بعشد در هر آني حقيمت عالمي را يک اسم ديا يکي بها مي بعشد

وله - ۵۷۹

دارم هده دیش در سر لیش ردده گودیم که صرب مسیدرد را بیش رده چون در دل ص مقام دارد شد و رور میدرسم ارادکه دیش در حودش رده وله -- ۲۷۹

هرچددد کسه حان عارف آگالا دود کی در حسرم قدس دو اش رالا دود دست هده اهل کشف و ارباب شهود از دامس ادراک دو کوتسالا دود می دود کوتسالا دود می دود کوتسالا دود می دود کوتسالا دود دود کوتسالا دو کوتسالا دود کوتسالا دو کوتسالا دود کوتسالا دود کوتسالا دود کوتسالا دود کوتسالا دود کوتسالا

دل حسنة و سينه چاک مي باند شد ور هستي خويش پاک مي باند سد کن به که به حود پاک شودم اول کار چون احسر کار حاک مي باند شد وله که به حود پاک شودم اول کار وله ۲۷۸

وله — ۲۷۹

نقساش اگر رصوی پرگار کدست نفش دهن ندسگ نودشوار کدسد آن ندگسی و نارکی که دارد دهدت نرسم کسه نفس لب نو انکار کدسد

سرکوی دو هرکسه را سروکار ددست از معصده ددر و کعدن دیرار ددست گر راف دو در کعدسه فشانسد داص اسلام نصب و دای رئسار ددست

ولع — ۱۸۱

الرا که حدیث عشق در دل گسردد باید که ریسی عشق بسیل گرده ار حاک طیان رے اعشقه بعون بر حیسرد و گرد سر قابل گسردد Vol VII, No 10] Rubā'iyāt of Abu Sa'id ibn Abu'l Khayr 653 [NS]

وله -- ۲۸۲

قومی مقشککددد و قومی بیقیدس از کوی لدو دور دور اعدادد

وله -- ۱۸۳

درونشانده هرچده هست ایشاندسد در صفحیهٔ نار در صف پیشاندسد حراهی که مس وهود رز گردانی با انشان باش کیسیا انشاندسد

وله ـــ ۲۸۴

زان نالهٔ که در نسفر عم دوشم نود عمهای حیان حمله فراموشم نود ناری کسهٔ در او کرد اثر گوشم نود ناری کسهٔ در او کرد اثر گوشم نود ماری کسهٔ در از کرد اثر گوشم نود ماری کسهٔ در آن ماری کسهٔ در از کرد اثر گوشم نود ماری کسهٔ در آن کرد اثر کرد اثر گوشم نود ماری کرد از کرد اثر گوشم نود ماری کرد از کرد اثر کرد

آورد صدا گلی رگلدزار امید ما روح قدس شهپری امگدد سعید ما کود فصا شق ورفی از حورشید ما نامهٔ نارنست کده آوردی لوند

ولم ـــ ۲۸۹

دی وقت سیساع بری دلدار برد مسا را بسرا پردولا اسرار برد اس وقت سیساع بری دلدار برد است بردارد و حوش بعسالسم بار برد

وله ــــ ۲۸۷

ای رق ز حسد ر پیش بیسرون نشود حود بینان را معسریت امرون نشود آن مقر که مصطفی بران معر آورد استا نوسی با حکرت حون نشود .

ولھ ــــ ۲۸۸

دل صامي كن كه حق دهل من نگرد دلهاى پراگدده بيك حو نعجسرد اى هركه كند صاب دل از بهر حدا گوي از همده مردم عالسم بدرد

وله ـــ ۲۸۹

حواهي كسة نورا دولت انوار رسد ميسد كه از تو يركس آزار رسد از مرگ ميددش و عم رزق محسور كين هر در نوقت حويش ناچار رسد

وله ـــ ۸ ه ۲

مسکیں دل ربحرر من از درد گداخت اس درد که در پای دو حود را انداهت

نا پا*ی ن*و رنحهٔ گشت و نا درد نساحت گودها کسه ر رورگار دردی دارد

وله __ وه۴

سكاله بهي شود مكر حويش من است

عشق دو ب**لای ح**ان درودش من است گعدهم سعری کلم رعم لگهرونزم صرل معزل عم تو در پیش مس است

راب مست شدم که عقل دیوانهٔ اوسب ران شمع که اومل پروانهٔ اوست

ران می حوردم که روح پیدانهٔ اوست دودی سی کمست کشی با من زد

معدرات نشيس گوشه ادرويت روی دل کافر و مسلیسان سودت

رسار پرسب رلی عدد بوست بارت تو چه کعدهٔ که باشد شب و رور

حدب الری رس دل گنجینهٔ ماست ا درد و عبش که بار دیربدهٔ ماسب

دورح سرزے ر آتش سندے کا ماست وارع ر بهشت و دورج اندل حوش باش

دل دندلا پر آب کرد و نسیار گرنست گورا دسراد د*نگستری* نابد ریست دا دلگفتم که ای دل احوال دو چسب گھٹے کے چگونہ باشد احوال کسی

محسراب حهابیسان حم انرونت سر رشده دلهای پرنشان مودت

ای معصد حورشید برسدان رودت سرمانة مدش لدگ دستسان دهدت

حوں در دلِ آزرو رچشمِ ترِ ماست كالباس دحاي بادلا در ساعر ماست

عم عاشق سند_ه بلا برور ماس هاں عیر اگر حربف بانی پیش آی Vol VII, No 10.] Rubā'iyāt of Abu Sa'id ibn Abu'l Khayr 651 [NS]

وله ـــ ۲۹۹

ت کنجا همه کاهش است افزانش نیست نه نیجسرم و گده امید بخشانش نیست

در کشور مشق حای آسادش ندست می اسادش ندست می است می است

وله ـــ ۲۹۷

عقلم شد وصدر رفت و هوشم بگریجت چون دندلاکه هرچه داشت در بایم ربطت عسی آمد و گرد ودده در حادم دیجت زس وافعهٔ سے دوست دستم دگردب

وله ـــ ۲۹۸

چه پنداری که گررم ارعشی دی است آوار دهم که حال معشوتم چیست

گر مردلا نوم نر آمدلا سالی نیست گردست نحای من نهی کاندهاکیست

وله ـــ ۲۹۹

روی همسد مقدسالات عالم سوبت مسردا نکسدام رو نه بینسد روب

ای قدلیهٔ هر که مقدل امد رودت امرور کسی کر دو مگرددادد روی

وله ـــ ۲۷۰

هستي و نوانعش راما امنکوب است اس قدرت و معل اراك بيا منسوب است ار ما هده معز و دیستی مطلوب اهت اس اوست پدند گشده در صورت ما

وله ـــ ۲۷۱

پندار نفینها و گیانها میده هیچ کانچا که دوئی نود نشانها هیسه هیچ ای در نو نهانها و عیانها هیت هیچ ار دان تو مطلعاً نشان نتسوان نافت

وله -- ۲۷۲

را ليل دو سلسبيل و كونو همه هيچ دردم كه همه لوئي و درگوهمه همچ

ای دا رحت ادوارِ مد و حور هدد هدم در در در در مدد چشدم

وله --- ۲۷۳

گاهی چو الف راست گهی چون دودد کر حاطر و عسم آدمی بیرولدسد حلقهان در ای حلال گرداگردد د در حصرت احلال حیال معدسون

وله ـــ ۲۴۲

سودسطائي که از حرد المعدر است گوده عالم حیالي الدر گدر است آري عالم همنه حیالي الدر گدر است آري عالم همنه حیالي است ولي پیوسته حدیدی در او حلولا گر است

وله ــ سعم

گولند دل آلیده آلین عجب است در وی رح شاهدان حود لان عجب است در آلیده روی شاهدان بیست محب حود شاهد و حود آلندهٔ این عجب است

وله ــ ۲۴۴

سر شکل بنان رهزن مشّاق حق است لا ملکه عیان در همه آفاق حق است چیری که دود ر روی معید حهان و الله که همان روحهٔ اِطلاق حق است

وله ــ ۲۴۵

در هعور وسم فرار مي باده و بنست اسابش حال رار مي باده و بنسب سرمادگ روزگار مي باده و بنست بماي كه وصال بار مي باده و ليست

وله ـــ ۲۳۹

آنرا که حلال رادگی مادن و حواست عیب همه مردمان نجیشمش بیکواست معنوب همده عیب کسان می نگرد از کوره همان نوون نواود که در اوست

ولم __ ولم

رورم نعیم حهای فرسوده گذشت شد در هوس بوده و بابوده گذشت عمری که ارو دمی حهای ارد القصه نفکرهای بیهوده گذشت

وله ـــ ۱۴۸

گردم ر مسم تو رار و گوئي ررق است چون ررق بود که دنده در حون عرق است تو بنداری که حمله دلها دل تو است ده ده صدید میان دلها دی تو است

ولم ___ وحوام

آثرا که منا شیولا و نفر آئین است با کشف بعن به معرفت نه دس است رفت او رامیان همی حدا ماند حدا العقسر ادا بسم هو الله این است Vol VII, No 10] Rubā'īyāt of Abu Sa'īd ibn Abu'l Khayr 649 [N S]

وله ـــ ۵۰ م

كردم دوده شكسدي ور بعست چون بشكستم بدوده ام حواددي چست بكدم به شكسته الله گداري به درست

العصد رمام دوندام دركف بسب

گه آب در او تلح و گهی شیرس است کین است اصیل صدام ریروس است

دددا سئے لے جو کورڈ روس است تو صولا مشو که عبر می چددن است

وله ـــ ۲۵۲

سوری بدهد باری عربار که هست پُرگل بسود دامن موحار که هست

با در برسد وعدلا هرکار که هسست دا رحمت سرها و رحستان نکشده

سرودان را پشم چو پیلی نقسرست موسئ وعصا و رود بدلی تقبرست

دارب تو رماسه را دلیلی دهــوست مرعوبيسكان همسة ربردسب شديد

وس شربت دوی رانگان بلوان بادت بک حرعه بصد فرار جان بدوان بادت

آسان آسان رحود امان نقوان بادت ران می که مزدر حال مساقال است

بگدر ولایمی که آل رال نو بیست وی او گهری رئی که در کان دو بیست

ار درد نشان مدی که در حاب بو بست ار بیع سردی اود که با حوهردان

در عشق نو بدستم همي داند رست چوں می هیده معشوق شدم عاشق کیسب

چشیمهده اشک کشت و هسیم بگریست ار من اثری ساند اینگرید ر چیست

مائیم ز درد عشق تا حان باقیست مي حرن حگر مردم چشدت ساقيست

ما عاشق و عهد حال ما مشتاقیست عم نقل و نددم درد و مطــرب داله

رباعيات ابوسعيد ابوالخير عليه الرحمة (منعول ارنسخة بريتش موزيم للدن) بسم الله الرحمن الرحيم

* رہامی __ ۲۲۹

کن عشق کد هست حرم لابدهک ما حاشا که شود بعقل ما مدرک ما حوش آلکه ر دور او دعد صدح بقیل ما را برهاند و طالم شک ما و برهاند و طالم شک ما و برها

منصبور حلاح آن بهدگی درما کریدیهٔ بی دانهٔ حان کرد حدا روری که انا العق بریان می آورد منصور کعا بود حدا بود حدا وله به ۱۳۱

من دوش دعا کردم و داد آمیدا داده شود آن دو چشم دادا میدا از دندهٔ ده حوالا دو را چشم رسید در دددهٔ ده حوالا تو داد آمیدا

ای کرده عبی عارب هوش دل ما درد تو شیده حاده مووش دل ما رادی که معیدسان از او محیرومند عشق بو مر او گفت بگرش دل ما

در دادلا بعدای حواب ک اسب مرا ربواکد بدیدیت شقیدایست میرا

گوندند بحسوات نا بحسوانش بینسی ای بنجدران چه حای حوال است مرا

^{*} در حلد ه حردال هدا دادت سده ۱۹۰۹ میلادی ۲۲۸ رداعیات شیع انوسعید اس انو العیر رد مطنوع گردنده نود فهدا شروع این رناعیات از ندرهٔ ۱۲۹ شد *

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وله ـــ ۲۳۴

ا درد رسيد چشم حوندرا حرام كه كشد حال من آرار دو را ا رب که رچشم رحم دوران هرگر دردی برسد برگس بیسار سورا

مهدان تو حواهم آمدن حانانا مینوای کن رحاسدان پهاانا حالی کی اس حالت ریس مہدادا یا ما کس را بخیانه در منسادا

وله ـــ ۲۳۲

آن رشنست کے فیون روانست مرا ارائس حیاں ادوانسیت میرا بر لب چوکشی حال کشدم ار بی آن بدرند چو با رشدهٔ حال است میرا

و گرحبع كلب لبي شود ربع حجب در رفع حُحب کوش نه در حمع کنب طی کن همه را نگسو آلا آله و دب در طبی کنت کجا برد نشاء حب

وله ـــ ۲۳۸

شدهمچر رکاب حلقهٔ چشم از دب و دان بر بایب عنان صدوری از جان حراب گـر دولت يابوس نو بايـم چو رکاب دىگر چو عدال ده پهچم ار حكم دوسر

ور دورِ رمانه عدلِ سلطان مطلب ار چرے و فلک گردی بکساں مطلب آرارِ دلِ هينج مسلمان مطلب روری پنے که در حمال حواهی دود

ارگفت نکوی (۶) بی عدل عادم نیسب گعتار نکودارم و کودارم ندست __دشوار بود کردن و گفتس آسان اسان سیار هینج دشوارم سس

و الديشة باغ و راع و حرص كاهست ای حواحہ درا عم حمالی ما هست مارا علم الاالله السب ما سوحتگان عالبم تحبربدیم

The following enchanting Rubā'is by Sa'dı and Jāmī (although the former's qafiyas are different) are on the strain of Quatrain No 355 of the text

Abu Sa'īd

ار بادی نوی شدیے رنگ آوردن باقیوس بکعدی در درنگ آوردن اسیالیم بحیاب فرنگ آوردن بنوان در بحیاب فرنگ آوردن

Sa'dı

Jāmī

سرحي ر رح لعسل سنگ آوردن و رگل نگدالا نوي و رنگ آوردن معصور دل از کام نهدگ آوردن نشوان درا نجاگ آوردن

TRANSLATION

Ι

To flush with wine the cheek of the Saint,
To introduce the Church bell, after delay, unto the Ka'ba,
To import Islām towards the lands of the Franks
Are possible—but 'tis not possible to have Thee unto the
grasp

II

To bring down the Moon from the Heaven towards the turret,

And to transfer the Christian Church from Rome to Asia-Minor,

To celebrate at the time of morn the evening Service Are possible—but 'tis not possible to entrap Thee

$\mathbf{\Pi}$

To transfer the red colour from the face of the gem to the stone,

And to impart hue and fragrance from the lose to the grass,

To have the heart's desire attained from the jaw of the crocodile

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Are possible—but 'tis not possible to have Thee unto the grasp

In the first stanza Abu Sa'id says that it is more possible to introduce the Church-bell—a sign of Christianity—for adan (call for prayer)—a sign of Muslim prayer—to Mecca, or to introduce the tenets of Islam to Europe, than to attain the Beloved

In the second stanza Shaykh Sa'di, who flourished during the Crusades, and who was imprisoned by the French Crusaders, hints that it is rather possible to transfer Christianity from Rome to the Holy Land, in Asia Minor, than to attain Thee

In the third Quatrain Mulla Abdu'r Rahman Jami intro-

duces some apparently unattainable and fanciful objects

There can be no doubt that Shaykh Abu Sa'id ibn Abu'l Khayr's verse inspired the other two poets to imitate him, with what success I leave others to judge

I am reluctant to pursue the inquiry any further, as to the similitude or dissimilitude of the verses of Shaykh Abu Sa'id's with those of others. It is certain that barring a few Quatrains of Shaykh Abu Sa'id and also of 'Omaru'l-Khayyām, the real authorship of the rest of the Quatrains ascribed to them will never be correctly traced. Beautiful as undoubtedly are their Quatrains, there are many poets who have written equally beautiful Quatrains.

In conclusion, I beg to tender my obligations to Mr H Beveridge for his kindly procuring for me a copy of the Quatrains from the British Museum, which never lends MSS, and

for his many advices and suggestions

- I The same verses are differently worded. One district or hemistich of a Rubā'i in one collection is mixed up with that of another. Words and phrases have in the same way been changed and distorted by less intelligent scribes in the second, third, and subsequent copies.
 - 2. In many matances, verses not specifically noted or pre

fixed by if or it have been attributed to Shaykh Abu Sa'id, because they were so Abu Sa'id-like, though them

authorship might be claimed by others

The Diwans of Sa'di, Khusrau, and Jami, the Mathnavis of Maulana Jalal'u-d-Din Rumi, Farid'u d-Din 'Attar, Nizāmi of Ganja and others were probably collected during the lifetime of their authors. But the tetrastiches of Abu Sa'id ibn Abu'l Khayr and many other saints, like those, I believe, of Khayyam of Nishāpūr, who was a philosopher and mathematician, stand in a different category. The more bulky is their collection of Quatrains the less genuine they are Sprenger, in his Oude Catalogue, in noticing the Asiatic Society's copy of Abu Sa'id's Rubā'iyāt, MS. No. 1398 (New No. O(a). 62), remarks that 'these of course are not all the Rubā'iyāt of the poet.' Such is also my opinion regarding a large number of the Quatrains, which I have traced out among the Rubā'iyāt of other writers.

The text of the Ruba'iyat copied from the British Museum also contains verses attributed to other eminent personages

Without making an attempt to determine the authorship of many of the Quatrains contained in the British Museum Codex ascribed to the Shaykh, I was rather puzzled to find some of them attributed to other writers. Unless any one of these Quatrains can be traced to a genuine old Diwan or Anthology of any poet, and unless also the evidence as to their being collect ed by or under the supervision of those writers has been fully gone into, we cannot positively say who were their real authors. When such a well-known: Diwan as that of Hafiz in the past, or of Hakim Q'ant of our own time, may contain poems of others, it is to me a thankless task to search for the genuineness or otherwise of the Quatrains of Abu Sa'id, who never wrote a word of which with his own pen, or of Khayyam-i-Nishapūrī, who had hardly time or inclination to collect his masterpieces.

The following among other Ruba'iyat of the present text

are attributed to others -

No 289 is attributed to Shah Sanjan Khafi (d 599 A H)

No 295 is attributed to Khwāja Hasan of Qandahār

No 392 is attributed to Maulana Ya'qub Qharkhi (9th century A H)

No 368 is attributed to Shaykh Abu'l Hasan Khurqānī (died 425 AH) and also to 'Omar-i-Khayyām of Nishāpūr No 314 is found in Jāmī exactly with a slight variation in

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1 2 (בעני מאב העני וואלט ניעני מאב איני אוואט) which gives a better meaning. It is difficult to suggest who the real author of this Rubā'ī was

It is a well-known fact that when a poet composes a good piece, there arises a host of imitators. There are really more imitators, in Persian, than original composers. Some of the imitations are so close, that it becomes difficult to say whether the particular verse is the original or an imitation.

'Imādī-1-Shahryārī's verses (died about 582 ан) noted below is apparently in imitation of Rubā'ī No 358 of the text

and is indeed a beautiful imitation

وریاد و فغال رس فلک آسسه گول کر حاک مجر بر کسد مسلی دون ما مدیظهان رس ورگاریام کلیون ما حدد فلک از بردلا چه ارد بدون

Of Khayyam's Ruba'i noted below with No 282 of the text. The imitation is so close, that it cannot be definitely stated if it is an imitation or the same stanza with variations.

قومی رگرای در مسرور احسادند و می رپی حور و فصرو افعادند معلسوم شود چو پردهسا برداردد کسر کسوی قسو دور دور افعسادند

Tāju'd-Din Ismā'il Bākharzi's Quatrain quoted by 'Aufi in the Lubabu'-l-Albāb is the same as No 375 of the text, the only variation being in the first line

Amii Fakhru'd-Din Mas'üd Kumāni's Rubā'i on the same strain is as under—

ای سرس می باده باری عم بو وی در دل می مگسده باری عم تو گفتی که مگر عم مدت چونین کُرد کرد کری عسم لو عم تو اری عسم نو

Of Shihābu'd-Dîn Ādib-i-Sābir's Rubā'ī (d 540 a H) quoted below with No 311 of the text—

چددان ر فراق در ربانم که میرس چندان ر عیب بسوهت حانم که میرس چندان ر عیب بسوهت حانم که میرس چندان نگریست دردگانم که میرس گفتی که چگسترنهٔ چنانم که میرس

Afzalu'd-Din-un-Näbiqi's Quatrain is too close an imitation to Quatrain No 306 of the text, and is not very interesting

ای در سر مر کسی ر سودای دو سور اؤدیک دو صفلس و دوانگر همه عور حود با همه در حصور و چشم همه کور

The Lubabu'l-Albab of 'Aufi attributes this Ruba'i (as it occurs in B M MS with the word ديده for درست in 1 2) to Rashidi of Samarqand

Quatrain 83 BM has it thus—

Although both the texts convey almost the same sense, the difference in 1 2 is considerable

رسهال باشد in AS, BM has شاد باش باشد n AS, BM has شاد باش which has very little sense and is probably a clerical blunder means " may be easy " but if read with the context سبك ناشد may mean "' 'tas easy,'' but such an archaic use is uncommon

Quatrain 123 This is ascribed to Shaykh Abu Yazid and حرشحو and حرب and الله Bistāmi (died in 261 A H) In l 1 for ، in AS ولعر and دلعو على respectively Also in 1 2 for دلعو and مهر یس و پیش علق س B M has

In the Haft Iqlim, where the Ruba'ı is attributed to Shaykh Abu Yazid Bistāmi, the words occur for used both in A 5 and B M MSS, صادق العول

Quatrain 146 Apparently in 1 2 the word due is incorrectly copied in B M MS for and

Quatram 161 The last two lines in BM are written thus—

Quatrain 168 In l 1 for درد un AS, BM gives [Note In the Society's Edition an selection of the society is left out in print after 10 ml 3]

اسرار الترحيد في Quatram 176 This Rubi'i is quoted in the نر for ر which as well as the B M copy has مقامات الشيم ابي سعند ın l l AS L 2 ın B M has با حوردة مي رصل ثو مسلي كم كن but, but AS tallies with the Asrar'ut Tauhid

در BM has مر Quatrain 190 In l 2 for

همة كس BM has دگران BM has دگران

The former is rather preferable as the same word occurs twice, once in 1 3, and again in 1 4 in B M

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Quatram 197 رسانی in BM for ستانی in AS is incorrect, and probably a clerical error

Quatrain 207 The difference in BM is great The Quatrain as written there is as follows —

در کری دو مددهد حالی بعسوی حالی چه دود که کاروانی بعسوی ارد عشق دودک مائیم حمالی بعوی

آنرا چه کنم که نفس Quatrain 212 L 2 in B M is rendered as آنرا چه کنم که نفس به علی این این این این این بهار and in I کافر داری

I have done with the variations in the Ruba'ivat that are common in both the collections, and have been excluded from

the present text

In the Preface to the Rubā'iyāt, already published in the JASB for 1909, I had stated my belief that owing to the ab sence of a complete text of the Ruba'ıyat no complete collection of the same was issued from the European Press the above was written, I am convinced that neither the Quatrains already printed nor those now being printed can be said to be a complete collection of Shaykh Abu Saud ibn Abu'l Khayr's verses As a scholar and Sūfi of great reputa tion, he had occasion to discourse on various topics, all leading to the mystic theme—the Doctrine of the Unity of Divine Being In the course of his musings and communions with the Eternal Soul, and sermons to the selected circle of disciples, he used to improvise verses in Arabic as well as in his native Persian by way of illustration or emphasis Sometimes he would utter a whole Tetrashich or ode, at another, only a distich of a hemistich Not a poet who is judged by the number of his verses, but a poet of poets who would either utter his own or other's verses, appropriate to the theme of his discourse, to emphasize his inner thoughts regarding life, soul, and esoteric meanings of the holy-write The Asrar'ut Tauhid a Magamati'sh Shaykh Abi Sa'id, and also the Halat o Sukhanan-1-Shaykh Abu Sa'id and other books have fortunately preserved for the student numerous instances of the Shaykh's utterances, which if carefully studied will give the inquirer an insight into the inner life of the man

Such being the state of his verses, which I daiesay he composed off-hand, not with a view to their publication to the world, it is rather fortunate that students of antiquities, now and then, come across a few Quatrains of the saint Some students, some scholarly disciples, probably committed to memory, or noted in their bayāz or memoranda, such of the Quatrains or other verses of the saint that interested them. In this way, and in this way only, have these priceless pearls come down to posterity. But this mode of collection of the verses has many drawbacks.

No 65 occurs twice in the BM Collection In the first line حيران is wrongly copied as حيران

In some of the other Quatrains minor variations occur, excluding such variations as the same scribe would commit if he were to write the same verse or passage more than once,

etc I need only men و and و and ار , وس and أي , وس and ايس tion the following variants

The British Museum MS is indicated by BM, and the Asiatic Society of Bengal's MS as already published in the Journal for 1909 by A S

Quatrain 17 of AS, line 2, runs as—

In B M at oocurs as

شیرین دهدی که شهد در پیکر اوست

Tho B M سرنا مسر تا مس nn AS the BM has رو nn the second line for الدر همة in the fourth line B M has عبت for عبت in the fourth line B M has در او

ىدگى حنگى . سنگى Quatrain 69 of AS text has for qāfiyās but BM has عارى - كارى - خارى It appears that the disciples of the Shaykh in committing the following two quatrains into memory mixed up the words and qafiyas of one Ruba'i with those of the other, or it may be that the Shaykh himself used different rhymes on different occasions

They are copied below for the purpose of comparison

No 25, AS

سر تا سر دشب حاوران سنگی بیست کر حون دل و دنده برو رنگی بیست در هیم رمین و هیم درسنگی بیسب کردست میش نشسته دلتنگی بیسب

الدر هداه دشت حاوران سدگی دست ک حوں دل و دردة دراو رسكى نيست در هیم رمین و هیم درسنگی ندست کر دست عیت نفسده دلندگی نیست No 69, AS

الدر عدد دشت حاوران مدلی سب کش دا من و روزگار من حدلی بیت در دادن صد هرار حان بدگی بیست دا لطـــف و نوار**لی وصــال** دو عوا

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BM

اندر همه دشب حاوران حاری دست کش با من و روزگار من کاری دست با لطف و دوارش وصال دو صارا در دادن صد هزار حان عالی دیست

In Professor Valentine Zhukovski's edition of the Asiār'ut Tauhid fi Maqāmat'ish Shaykh Abi Sa'id the latter Quatrain is the same as in the BM Manuscript, only the former has الدر هبد دشت for الدر هبد دشت of the latter

Quatram 32 Lines 1 and 2 in A S edition run thus — ار کفر سر راف وی انهان صدرتجت و گرش و لنس چشمهٔ حیوان صربت

The words گرانس راس in AS's text is meaningless of No 49 AS

میرونت for میرونت و رحاک معدمش حان میوندت آن L 4 in B M 18 میرندت In A 8 و سردا قدمش حان میرندت

Quation 45 Ls 1 and 2 m AS 1 un thus —
ار گل طدقی باده کس روی مدسب ورمثک حطی کشیده کیل محسب

B M has —

گل بر طبقی بہادہ کیں روی مست بر شب گرفی فکادہ کیں موی منسب The first line (with گل بر طبقی) is nice, but the second line (with ابر شب گرفی فکادہ has a far-fetched meaning

Quatram 58 In heu of 1 2 m A S, B M has الله والان ورن ورن ورن المعددة ينسب الله على المعددة and m l 3 for بيشرائي بعرست المعددة والمعددة والمعددة

Quatram 70 The BM has the Ruba'ı in the form of a tarana, thus —

چشمی دا م همه پر از صورت دوست بادیدهمراحوش است چون دوست درست رست رست در درده و دوست درست با اوست بنجای دیده با دیده خود اوست

45. The Ruba'iyat of Abu Sa'id ibn Abu'l Khayr,

(No II)

Edited by MAULAVI 'ABDU'L WALI

In a late issue of this Journal (Vol V, No 11[NS], for December, 1909, pp 421—456) I published 228 Quatrains of Shaykli Abu Sa'id ibn Abu'l Khayi from the only manuscript of the Society, No 1398 old (62 O(a) new) With a few exceptions, all the Rubă'īyāt were correctly published from sources noted

in the preface

After the publication of those versor Mi H Beveridge, CS (Retd), informed me of the existence, in the British Museum, of a copy of the Quatrains of the saint. At my request Mr Beveridge was kind enough, with the permission of the Museum authorities, to send me a transcript of the Quatrains made by a Peisian medical student now residing in London The British Museum MS Add 7822 is noted in Ricu's Catalogue, Vol II, page 7386 This MS and the Rubā'iyāt of Sahābi, Mahvı of Ardabil and of Babā Afzal-ı-Kâslu are bound in the same volume The MS of Abu Sa'id's Quatrains was written m ан 1065 (ар 1653)

I have compared these Quatrams with those published in the Journal of the Asmtre Society of Bengal Like the Society's MS, the British Museum MS includes many well-known Quartaine commonly ascribed to others. The BM collection contains here and there certain words and phrases which prima face are inaccurate. These I have removed as far as possible by collating with certain biographies of the saint A tew Quatrains are common in both the MSS and the rest are new or not quite similar I have arranged the latter alphabetically according to the last letter of the distiches and have numbered them consecutively, commencing from No 229, as the

previous edition of the Quatrains ended with No 228

Twenty-two of the Quatrains are common or almost similar in both, and they have been excluded from the present text 1 The following Rubā'īyāt already published in the Journal, ASB, are also to be found in the British Museum Codex, Nos 17, 25, 28, 32, 45, 58, 65, 69, 70, 83, 120, 122 123, 146, 161, 168, 176, 190, 193, 197, 207, 212 Of these Quatrains

A few Qut'as and Quatrains written on the margin of the MS have also been excluded